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# BUDDHA-SAKYA.MUNI

A HISTORICAL PERSONAGE  
WHO LIVED TOWARDS

*B. C. 390-320*

THE DIVINE SOCIALIST.

His Life and Teachings,  
HIS SALUTARY INFLUENCE

ON THE  
CIVILIZATION  
OF THE  
WHOLE WORLD.

*922.743*

BY

*Ego*

SOPHIA EGOROFF

CEYLON.

1910.

(PARTLY PRINTED AT M. S. P.)



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## LONG LIVE HUMANITY

PUSHED FORWARD BY A NEW TORRENT  
OF SOCIAL IDEAS TOWARDS PEACE,  
FRATERNITY, EQUALITY AND CIVILI-  
SATION.

### LET BUDDHA SAKYA MUNI,

BE REMEMBERED AND HONOURED AS  
DIVINE SOCIALIST, HE WHO INSPIRED  
THE LUMINOUS IDEAS OF FRATERNAL  
COMMUNITY AMONG ALL MEN AND  
WITH HIS VIGOROUS HAND TURNED  
THE WHEEL OF THE LAW AND DIRECT-  
ED MANKIND TOWARDS THE PATH OF  
PEACE, EQUALITY, BROTHERHOOD AND  
TOWARDS BLISS OF KNOWLEDGE.

HIS LUMINOUS WISHES THE UNION  
OF THE PEOPLE OF ALL THE WORLD  
WILL SOON BE REALISED.





## PREFACE.

The year 1909 was one of great archaeological discoveries in India. In the month of August near Peshawar the relics of Buddha-Sakya-Muni were found. It is the great buddhist King Kanishka who has erected a magnificent stupa in honour of Buddha and has deposited a casket containing four small pieces of charred bones of Buddha in the relic-chamber of pagoda.

King Kanishka belongs to the Kushana Dynasty of Scythian origin, in Gandhar, that flourished about the opening of the Christian era.

Hsien Tsang the Chinese pilgrim, who visited India, (see pages 27, 28) in the 7 century of the Christian era wrote about a pagoda in Gandhar, which was built by King Kanishka and which contains a considerable portion of the bones and flesh of Buddha.

About six years ago the French Archaeologist Mr. Foucher taking in consideration the description of the Kanishka stupa, in Gandhar, given by Hsien Tsang has indicated the site to the Archaeological Department of India; he had no appliances for excavation, but the clue furnished by him has been energetically followed up by the Archaeological Department under the direction of Mr. Marshall.

The Kanishka stupa is truly of gigantic dimensions, its diameter measures 120 feet. The Pioneer is



giving the following about the relic casket and relics.

"The relic casket itself, which was found standing upright in the south-west corner of the little chamber, is a round metal vessel 5 inches in diameter and 4 inches in height from the base to the edge of the lid. This lid originally supported three metal figures in the round, a seated Buddha figure in the centre (which was still in position,) with a standing Bodhisattva figure on either side. These two figures, as well as the halo from behind the Buddha's head, had become detached [evidently by some sudden shock] but all three fragments were recovered, one Bodhisattva and the Buddha's halo close to the foot of the casket, and the second Bodhisattva about 2 feet to the north. And these formed the entire contents of the chamber. The same shock apparently which dislodged the Bodhisattvas loosened the bottom of the casket also, so that this dropped out as the upper part of the casket was lifted off the slab. And on this bottom was found a six-sided crystal reliquary measuring about 2½ ins. by 1½ ins. and beside it a round clay sealing which had been partially dissolved by the infiltration of water and had become detached from the crystal, but which still preserved traces of its original device, namely an elephant standing to the right, which we may assume was the impression of the king's seal. This seal had originally closed the small round orifice which had been hollowed out to a depth of about an inch in one end of the six-sided crystal, and within which the sacred relics were still tightly packed.

These consist of three small fragments of bone, and are undoubtedly the original relics deposited in the stupa by Kanishka which Hsuan Tsang tells us were relics of Gautama Buddha.

#### CASKET DESCRIBED.

The casket itself which contained this crystal reliquary is of exceptional interest. It is composed of an alloy in which copper predominate, but seems almost certainly to have been gilded originally. The main body of the casket, which is circular, measures 5 ins in diameter with a height of 4 ins., but on to this body fitted a deep lid supporting the three figures in the round already mentioned giving a total height 7½ ins. The only decoration on the upper surface of the lid consists of the incised petals of a full blown lotus, but the deep lip which fits on to the top of the casket proper shows a highly ornamental band of geese or swan flying with wroaths in their bills, the whole being in low relief. As to the main body of the casket itself the decoration consists of a series of seated Buddha figures supported as it were by a long undulating garland upheld by little Erotes, with larger worshipping figures at intervals leaning out of the background towards the Buddhas, which device extending continuously around the casket terminates at a larger group of figures representing King Kanishka himself standing with an attendant on either side. All these figures are in very high relief, and the design as a whole is admirable in the highest

degree. In point of execution, however, the metal shows much less proof of artistic levity, and thus enables us to affirm with certainty that the theory held by some writers that the Buddhist art of Gandhara owed its origin to, or at least reached its prime under, Kanishka, is no longer tenable. That this is a definite step in advance is obvious. Kanishka's casket was certainly not produced until the school of Gandhara had already reached its acme, and the only possible conclusion to be drawn from this fact is that at its origin the school was considerably older. For there is no doubt at all that this is Kanishka's casket. Not only have we the figure of the king agreeing in all details with the images occurring on his coins, but the inscriptions which have been brought to light by cleaning leave no doubt on the point. Punched into the metal is a series of faint dots, like the writing on the famous Taxila copper plate, these inscriptions occur on the upper surface of the lid, between the flying geese on the lower edge of the lid and again in the level spaces above and below the figure, a high relief decorating the main body of the casket. Thus we have four inscriptions in all in cursive Kharoshthi writing. That on the lid reads *Asvayana (m) Sarvastivada (m) pratyaksha (m)*: "For the acceptance (or, as the property) of the roots of the school of Sarvastivada's", and about the remaining here there is no possible doubt. The second epigraph along the lower edge of the lid is, however, very badly corroded in parts, and cannot be

was at present with any certainty as though the name Kanabika appears with any frequency even here.

Lower down in the space between the heads of the seals (near the inscription in clear and readable Devanagari script) runs the Sanskrit *Amṛtāṅga* which is a well known Hinduism formula meaning "May this place gift itself to the welfare and happiness of all beings." But the fourth inscription along the lower edge of the casket reads *Itam Aprāṇa nāṭhānām Aṅgikāḥ āraṇya Mahāseṇa Saṅghaṇaḥ*. This appears to be an over-signature of Kanabika's chief priest, as I was prepared to read it. "The slave Agastya, the superior writing master at the Vihara of Kanabika in the monastery of Mahāseṇa. The name Mahāseṇa is, as far as I am aware, unknown in this connection but that Kanabika built his great stupa at a spot almost certainly sacred is not only probably true but even half indicated by the legends handed down to us by the Chinese pilgrims, and in the expression "Mahāseṇa Saṅghaṇaḥ" we probably have the name of this earlier establishment." This discovery made a great impression upon several Hindus. The journalists, the professors, some bankers, etc., expressed strongly and eloquently their desire that the relics should remain in India. The majority expressed their opinion that the relics should remain in the same place where the Hindu King Kanabika has deposited them, and that the pagoda must be restored or the relics may be transferred to the Buddha-ḥaya temple.

As to myself the news of the discovery of the Illuminella has touched me very much and caused me a great deal of joy and inspired me with the desire to see the Buddhist relics preserved in this Kanishka stupā.

I regret to find lacking the following letter  
Birmahur, 24th August, 1903.

To His Excellency the Viceroy and Governor-General of India, Simla.

Your Excellency,

I have the honour to inform your Excellency that being in Simla last year, I wrote you a letter as to the "President of the Fine Art Society" about my artistic and scientific work.\*

Your Excellency knows that I am artist, author of the picture representing Budha Sakayamuni leaving his wife, his Palace and his kingdom with his flock of deer in the way of truth which leads to the deliverance from the numerous evil things which he actually undergoes.

Your Excellency knows also that I am a historian, that I published a book in French on the "Mortification of Kanishka and His Devotion" influence on the civilization of the whole world.

As a Buddhist by religion worshipping Budha and dedicating him in my artistic and scientific work, and as Buddhist Missionary for more than six years that I spread Buddhism in Europe delivering lectures and exhibiting my pictures and now in India also during the period of

one year and 8 months I have the right to ex from my opinion, where the relics of Buddha recently discovered at Peshawar found in accordance with the common and reverence and promises as a special is more for Buddhist and Hindu in the area reached, now led in India. his other area some a time. The Kanishka Stupa near Peshawar where the relics were discovered about a century. The emperor Kanishka, the opportunity of Buddhist Kanishka, a set return in the place where they were found. The two new Stupa is erected. He asked me saying the relics must be delivered to the Buddhist of a day and they will transfer him to the temple of Buddhist and marriage relation may be seen to the high priest Samangala. Buddhist seen a number of the Buddhist Authority of Section President of the Oriental College Calcutta.

An Indian at whom I heard of the discovery of Buddha's bones, a desired age a shaver and I was very so to hear that the relics were transferred to Sialkot.

My informant that without consultation with the British and Indians the relics were transferred to Sialkot and after they were seen by Jam Roshanoy was announced to the public that the relics are now to be in possession of the Government of India.

Certainly in my opinion where the relics were found, the true way was to deliver the basket containing the relics to Buddhists of Gya. The Buddha, the Gya and transfer them to Sialkot.

About the new Stupa it is necessary to begin the restoration without delay.

The Lord Kitchener's Memorial Fund is a solid sum (according to last notice it is Rs 15,600) for the beginning of erection of an image. I speak about the Memorial Fund of Lord Kitchener, because, as historian I find that it is a great mistake to erect the monument to people during their life. After a few years of the death only the full criticism is offered as the result of the work can be known. The mistake must be corrected.

I have no intention to criticize Lord Kitchener's work, it is not in the programme of my work. I suppose Lord Kitchener will be grateful to you for this initiative, he will be very glad to contribute his Memorial Fund for the erection of this Stupa in honour of Buddha, Who is a good, Who is the torch of mankind, the light of the whole world, Who was so full of compassion, so merciful. Who showed the way of Truth that humanity must follow, the Way of Peace, universal brotherhood, Humanity, Liberty and Happiness of knowledge.

As Indian people are poorest in the world they are applying for help to the Indian Rulers and Maharajas, who very often are not so able to satisfy their requests, in this way they certainly have not very much money at their disposal for erection of monuments. They

should very carefully choose to whom to erect the monuments. They should take great care to erect the monuments in honour of Aryan great men, who worked for the good of India and generally for the advancement of humanity for the civilisation. Before all, to Indian hero Buddha, after to King Asoka the great, Piyadasi, who was the powerful propagator of Buddhism doctrine in India and in other countries. The Buddist reformed religion and the promulgation of the Buddhistism in other countries are the important pages of the history of mankind. If India itself contributes to the erection of the monuments in honour of Indian heroes, who worked for the peace and advancement of humanity the Indians, the history, generally of humanity will be grateful to them.

I have the honour to inform your Excellency that I am sending a copy of this letter to Lord Kitchener and to a few editors of papers.

SOPHIA BOGOROFF,

Artist Historian and Buddhist Missionary.

My letter was published in a few Indian papers in Calcutta and Lahore. The following reply from the Viceroy's Private Secretary was also published in the same papers.

(All that you put forward regarding the relics of Buddha recently discovered at Peshawar will have the Viceroy's consideration.) Unfortunately the decision of



the Ceylon Buddhists was not in agreement with the views of the Government and that of Hindus.

In their meeting held on September 10 in Calcutta, they expressed their desire that no person should remain in India, but should not be transferred to the Badlihi Gaya temple, because the Secretary of the meeting has pointed out that no one in Badlihi-Gaya is not available for the Badlihi-Gaya.\*

Therefore they expressed their wish that the relics should be kept in Hengchow, whither they had been directed. I was a mistake that they have forgotten that the erection of a stupa requires time. In Hengchow there is no Buddhist temple, and the relics could not be kept any longer in Su-chow, because they were there separated from the numerous of Buddhists who desired to see the relics and to pay homage to the presence of the body. The Burmese were asking the relics agent, pointing out that the Maharaja of Mianchow promised to erect a Stupa in Yunnan, why if the Government of Yunnan should deliver to them the Relics.

[illegible][illegible]

On 3rd January and when the Governor of Bengal visited Baidhata-daya, the question of Hordas asked him to report the Baidhata's needs in Baidhata-daya temple. The Governor replied that it did not depend on him but on the treasury and that the Return could be transferred to the Baidhata-daya temple, whereas the Baidhata themselves as it was not available or depositing it in Baidhata-daya.

In order to, a ship which an imposing ceremony  
 took place in the Throne Room of Government House,  
 when the Viceroy made over to them the deputation  
 which had come from Burma to ask the help of the  
 presence of all the Members of the Council of State  
 in order to designate the Viceroy. The deputation com-  
 prised three persons, a Minister, a son of late King  
 Mon of Manipal, a Maning Sah Teo, a royal Minis-  
 ter of the Viceroy's Council, and a son of the Viceroy  
 of the Government, a Minister of the Viceroy's  
 Council, and a Maning Sah Teo, an honorary Magistrate.  
 The deputation were deposited in a gold casket and  
 were precious stones and bangles to present a Bur-  
 mese shawl with five colored as above. This was  
 set in the center of the Throne Room on a silk cushion  
 on a green table. The deputation was introduced, the  
 Viceroy and at last Mr. Marshall, Director-General  
 of Archaeology, then gave an account of his finding of the  
 relics. The Viceroy and the deputation and  
 handed over to them the casket which they received.

a golden tray Prince Pyimane Hmtha then made a speech and after some conversation and the inspection of the relics, which are in the original crystal sheath inside the casket, the population withdrew.

The relics were transferred to Hangoon and conveyed to the Shwe Dagon Pagoda and deposited in the treasure room of the Trustees. During one week the Relics were on view after which they were transferred to Mandalay.

I believe that after a few years the relics of Buddha will be transferred to the place where they were found and the Kanakku stupa will be restored. It is near Lashawar which is near Kaba, where from very ancient times there has been a very great movement of people. If the Buddha's Relics are kept in Kanakku stupa the Buddhist philosophy will spread in Asiatic Turkey, Persia, will produce also a beneficent influence on Russia, which somewhere is now larkened by not least fanaticism and alcoholism. It is necessary that the Russian people should have for their ideal the acquirement of knowledge and for an end not to drink alcohol and not to kill, and to serve as a war is the same oration of their economical conditions and the general progress through the philosophical organizations of people. The advancement must take place but in solemn way without any violence, any crime.

Other Relics of Buddha were found. It will be very happy event if they will be transferred to the Bodhi-Gaya temple and a Buddhist priest will be appointed as custodian of the Relics.

## BUDDHA'S IMAGE.

A L. MARVELLOUS FIND.

SHRINE UNBARTHERED IN SIND.

Karachi, Feb. 26.

Some Buddhist relics have been discovered by Mr. Henry Cousens, Superintendent of Archaeology, Bombay, at Mirpurkhas in the now Parker district. To the north of Mirpurkhas lies a long series of mounds of earth and brick long supposed to be remains of some old buried town of no interest. So little has been thought of them that many of the bricks were carried away years ago to help in the construction of a railway and since then the site has been more or less of a quarry for construction. Early this month Mr. Cousens arrived at Mirpurkhas and after careful investigation he came to the belief that these mounds were remains of Buddhist monasteries, and that the largest mound would possibly contain the remains of a Buddhist stupa or stupa erected over some relic sacred to the community. On this largest mound, therefore, he set his men to dig. The work of excavation has proceeded ten days, when, on Sunday the 14th instant, the pickaxe of one of the coolies struck the head of a figure. The earth around was carefully cleared away and a terra-cotta image of Buddha set in a panel in a wall of burnt brick, 16 feet high was revealed to sight. The figure was moulded with exquisite accuracy and precision,

showing Boudan a contemptuous attitude with both hands on his hip. Working along the wall another panel and a figure, somewhat smaller, was discovered, a few feet away. Then another and a lot more was at the side of the wall. Below and above and between it, ran delicate mouldings, skilfully modelled and carved out. The next line was a chamber 12 inches square by one foot deep, in which lay a rough stone altar in two pieces. In the corners of the room there were two high earthen pots choked with sand, the top of which was sprinkled with corn and conglutinated around in a thin thick yellow copper oxide. Working hard as he got with great gusto over the earthen pots. In the presence of the Lord Commissioner. Then a heavy stone casket was taken out and opened which was browned black by with breath and exposure.

Within lay a crystal bottle, some three inches high, half an inch in diameter, thick wall very thick. Around in the bottom were more beads of coral, gold and crystal in a cluster of one or the same in bigger like a pine needle. A very thin gold ring was amongst them. The crystal bottle contained a white when opened, within a small oval silver casket was placed in gold leaf and embedded in dust of a peculiar brown colour.

It was an oval like inch and a half in length, not within a tiny yet another and smaller casket, or cylinder, of which got nearly round and finished. The bottle got was lifted and the contents shaken out—few specks of dust and a fragment of clear stone resembling

a speck of crystal. Nothing more. This was the heart of that big stone. The dark brown dust under the microscope has proven to be burnt human ash, and it is conjectured that this is a real relic of the Lord Buddha. "The Jinnare"

As the modern world brought to light the historical documents of the Buddhist period, I naturally when the pure Buddhism was thought of it is very important to the Buddhist in Japan, China, Korea and to Hindoos and the Buddhists of the first Buddhist period and to the people who are Buddhist. There are no real Buddhists in Japan and China, the war which took place a few years ago among them. I have not afterwards a favorable war against Hindoos is proved that the Japanese were not a nation of my and I believe of peace. During the war among Hindoos and Japanese I was excited by my picture "The Demonstration of the Prince Kishida Shigenobu and the" and following are now in peace living a better education on people to improve them the desire to raise their voices of protest against the immorality of the war.

There is no real Buddhism in Japan, because Buddhism teaches us to make all possible efforts to acquire knowledge, but the majority of Buddhists are very ignorant. There are no Sinhalese but that learned women and the people, who has no learned women can only produce men of mediocre intelligence.

The ignorant Buddhist Sinhalese woman does not know to inspire her child with the desire to acquire knowledge, and with the high, noble sentiments of honour, energy, courage, independence, initiative.

I wish sincerely that the Buddhists would return to the pure Buddhism which preaches this high noble ideal, of the love of knowledge. As Buddha said, all the sorrow of the world came from ignorance and the people must regard the ignorance as enemy and everywhere fight for the triumph of science.

About the Buddhist monks I can tell that the majority of them are ignorant and are not able to be good teachers they come from poor families and it is a great contrast with the Buddhists of the first period, the first disciples of Buddha, who were spreading the pure Buddhism, they were all learned people and came from the classes of Brahmins, Kshatrias and rich merchants, vaishyas. They were leading very active life travelling all time by foot and preaching. The active life was rendering them healthy, pure and intelligent. During the rainy season when wind and water made walking an impossibility they were staying in viharas, habitation built for them by kings and rich merchants.

The modern Buddhist are living in monasteries and the life in monasteries with fixed residence is making the Buddhist lazy, unhealthy, ignorant. he has a great number of acquaintances and as Buddha said see Uruga-vagga, Munivagga.

"From acquaintanceship arises fear, from house-life arises dullness."

The Bhikshu according the pure Buddhism must travel and preach every day till the last day of his life, see Mahavagga, Vinaya Pitaka.

"Go ye, O Bhikshu, and wander forth for the gain of the many for the welfare of the men, in compassion for the world."

The Bhikshu must not have money he must travel on foot. The man who has renounced a family-life must not stay in one place. He must move constantly and work for the good of humanity, during the rainy season the Bhikshus must study and prepare their sermons for the time of travel.

The merchants who in ancient times embraced Buddha's doctrines no longer carried on their trade in arms, men meat, alcohol or poisons but I am sorry to see that the majority of the rich buddhist families in Ceylon have made their fortunes producing arrack, alcohol-liquor and selling it.

I spoke about this matter to some Bhikshus, but they replied me that they were unable to stop this movement, and that it is the Government, that encourages the Buddhists to produce and to sell arrack. Then I said to the Bhikshus that I find that they must strongly criticise their countrymen and tell them that those who are making money manufacturing and selling arrack are not buddhists but criminal people, because they



bid the intelligence and the health of other people and they are robbing the poor people who instead of a bringing food to their family spend their money for arrack.

The Buddhist of Ceylon must not throw the responsibility on the British government saying that it is the government which encourages the Buddhist to drink, encourages the manufacturers to sell of arrack, the government does not force them to drink or to produce arrack; they must obey their holy religion, and not to drink. The manufacture of arrack must be replaced with the manufacture of sugar cane and chocolate. Every child of Ceylon must drink every morning before going to school chocolate with milk, or cocoa with sugar and milk.

It is a very healthy nourishment, and will bring also energy to the child. It will be good if the modern Buddhist study not only Mahayana Buddhism but also northern Buddhism all the historical documents which the Buddhists left us, it is good to study the Asoka and Kanishka times when Buddhism was flourishing.

The following discovery proves that Buddhism was flourishing in India at the Muslim invasion.

In 1907 the Pandit Daya Ram Sahni uncovered a copperplate inscription in the foundations of a cell of the large monastery which occupies the South-Western portion of the Sahet mound. The place is very well

preserved and measures 18 by 14 inches. It contains a long Sanskrit inscription which records a donation of six villages to "the community of Buddhist Priests residing in the great convent of Holy Jetavana. It is dated Samvat 1136, [ Indian era of Vikramaditya is reckoned from the year of B. C. the years of which are called Samvat ] Samvat 1136 of Indian time corresponds with A. D. 1479. The donor of the grant is Chandra Chandra the King of Kanauj. The document shows before all that Mahul Mahul has been rightly identified with the Jetavana and Kinnari by the great pioneer of Indian Archaeology Sir Alexander Cunningham. Hravasti, the capital of Kosala country was one of the most famous towns of ancient India. It is mentioned in a Pal text among the six great cities which existed in the days of Buddha and days an important part in the story of his life. Here he spent many rainy seasons and enjoyed the journey of King Prasenajit.

The favourite park of the Buddha at Hravasti was the Jetavana, a grove situated outside the city which was presented to him by a very wealthy member of the Buddhist community Anathapindika.

The discovery of Mahul Mahul has also shown also that in the XI Century there was an ancient Buddhist establishment at which the King of Kanauj bestowed his grant.

The discovery of Mahul Mahul has also produced a great impression on the mind of the Hindu community of India and has shown them

that they must turn their minds towards the social reforms.

Being in India, during two years and half I was preaching to Hindus to put an end to early marriage, that it is a great crime to spoil, to martyr the child. That the girl must not be married before 16 years and the boy before 24, when both are developed physically, have reached some degree of intelligence and can take the responsibility for their family. That they must work for the education of women, and must grant respect to women that all great men have granted respect to women and never idea to spoil or martyr the child did not dark their mind. Those who will be able to take care of the health and intelligence of their children will be able to organise Society and to be good members of the government of their native country. I am glad to hear that various Indian societies are making effort for the social advancement. An important conference on this subject took place recently in Benares.

Being attracted by the beauty of this Island of Ceylon I decided to stay here long time and to paint the landscapes, various views of the Island and temples and to continue to paint also historical pictures on the life of Buddha—Sakya-Muni. To help the intellectual advancement of the people of this Island I have opened Art Academy. The help of the Government, the Press and the Societies of this Island is necessary to the success of this initiative. It is the first European artist who has opened here Art Academy.

Art and science raise the people procure great, highest pleasures and bring health. The people of Ceylon having no artistic intellectual pleasures are searching their enjoyment in alcohol they are very ignorant and spoiled and many crimes and suicides are committed in this island.

Shun drugs and drunks which work the wit abuse;  
 "Clear in mind, clean bodies, need no karmic juice."

*from Light of Asia*

I am sorry to tell but I must mention that the modern Sinhalese have little desire to acquire artistic knowledge, but I hope that the more intelligent families will show the good example to other, sending their children to the Art Academy.

Ceylon must have among them artists and scientists, an Art Academy and a University are necessary for Ceylon in order that people may receive the highest education. Art Academies and Universities in Europe draw together the students of various nationalities and creeds and the light of knowledge is making them free from religious fanaticism and various prejudices and inspires them with a love for humanity and with other high demands and sentiments.

Travelling in India I saw the historical artistic documents of the Vedic, Brahmanic, Buddhist and Muslim periods and I found that in all these epochs Art was flourishing, artists, poets and philosophers were very much respected and were greatly protected by the rulers as well as by the people. It is

and that the Art is to not encourage Art and Industry in India, and in Ceylon."

The Government and Societies must encourage artists, must respect them and help them, giving them prizes. Every wealthy Ceylonese should be a member of the Art society and contribute money for the arrangement of prizes to artists. There is "Fine Art Society" in Ceylon, in Colombo, every year an exhibition takes place, but its programme is not serious, it gives no prizes for artists, only for amateurs. Hindu Fine Art Society has the same defect in her programme. There are very few artists in India authors of original works.

If the serious encouragement to artists will take place those who have talent for arts will devote all their time for art and sciences, which are united. An artist cannot produce serious artistic work without scientific knowledge he must study anatomy, perspective, history of fine arts, be a philosopher, a literary etc.

Artist knowledge is embracing all knowledge. An artist must know to compose and painting from nature must understand the nature well, he must understand the character of all things and their construction to be able to represent them on his canvas.

In Europe the artistic exhibition is seriously regarded as a result of work for the public instruction therefore is supported and encouraged seriously. There are no amateur exhibitions, the prizes are given only for artists.

The drawing and painting are the best exercises for the mind, because the mind of the student in Art requires various knowledge. As I said already without Art and sciences the people cannot prosper.

## INTRODUCTION.

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On the 21st May 1903 I delivered a lecture at Guimet Museum in Paris on Buddha-Sakya-Muni considered as a historical character. I determined the epoch of his life towards 500 to 350 before Jesus Christ. I spoke on his life, on the character of his preaching, and on the trend of his times. All that had been said or written on the life of Buddha, before my lecture, were based upon Buddhist religious works, as for instance "Lalitavistara," which were composed by Buddhist monks at the commencement of the 1st century of our era. These books are full of descriptions of miracles which attended the birth of Buddha and continued through his life. It is owing precisely to this circumstance that two distinct opinions prevailed on Buddha-Sakya-Muni. The Buddhists considered him as a divinity and offered him their prayers. To men of Science who had no faith in works abounding in miraculous stories, Sakya-Muni was rather a legendary character. The advent of Buddhism was dated back to five hundred years before our era.

Henri wrote in his "Essai sur l'histoire de Bouddha" that Buddha was not a historical character; the birth of Buddha, the fight he had to maintain, and his death were not those of a real man. From the very remote times, says Henri, the Indians as well as the Greeks and Germans have all entertained us with adventures

of the solar hero. He is born, it is said, of the womb of the morning cloud which, scarcely had she given him birth, vanished before the beaming splendour of her offspring; he fights successfully against the dark demon of the cloud storm and then proceeds in triumph through the firmament until at length the day fades and the luminous hero disappears in the darkness of night.

In the history of the life of Buddha, Senart recognises the history of the life of the hero Sun like the sun from the nocturnal clouds, Buddha emerges from the darkness of the maternal womb of Maya; at his birth a ray of light traverses the whole world; Maya dies, like the morning cloud, before the rays of the rising sun. Like the solar hero who crushed the demon of storm, Buddha triumphs in an ardent struggle under the scored tree of Mara, the tempter; the tree is the celestial tree, the shade of the tree—the cloud and the battle of the storm wages around him. The victory is gained. Buddha proceeds to preach to the world his gospel to turn the wheel of law, it is the god sun who turns in the firmament his shining wheel. At length the life of Buddha goes down on its decline. He sees in his lifetime the terrible fall of his entire house and of the race of Sakyas whom his enemies annihilate thus, at the fall of the sun the luminous powers die in the crimson of the evening clouds. His own end comes, the flames of the pyre, where his body is burnt, are quenched by the torrents which fall from high. Thus the hero Sun

dies in the sea of fire of his last rays and in the horizon, in the humid evening vapours, are extinguished the last flames of his divine funeral.

In many works on mythological faiths, Buddha appears as a myth, as an incarnation of Vishnu, third personification of the God Brahma.

These works have contributed to spread the opinion that Buddha was a legendary character and have thus led away the public mind from historical truth.

Minayeff did not doubt that at the beginning of all great historical movements important personalities at all times and in all countries appear. It certainly happened thus in the history of Buddhism, writes he in his "*Recherches sur le Bouddhisme*," and, there can be no question that its development commenced with the work of a founder.

Long before the appearance of the Macedonian troops on the shores of Indus, continues Minayeff, there was born in the heart of the Eastern Hindoostan, not far from the foot of the Himalayas one of the greatest mental and spiritual leaders of India.

He lived long and died in the midst of his disciples at a spot which the archaeologists have failed up to now to determine. He died but his work did not prove abortive to the world. The doctrine inculcated by him to his disciples did not perish. Shortly before the commencement of our era or rather after it, it made its appearance in distant



countries, beyond the Himalayas and the Hindoostan and later not only did it explore a great part of the Asiatic Continent but it also extended its spreading in many of the islands of the Indian Ocean.

On the life of this master of the universal authority, honoured to-day as a god by people of different races, by millions of men of different tongues and nationalities, very little is known. (In this view, however, Minoyeff was mistaken) But, continues Minoyeff this is not due to want of accounts or legends. The Buddhists themselves commence their chronology not from the day of his birth but from the year and day of his death. In the mass of legends and traditions relating to Buddha-Sakyamuni, what is remarkable is not a desire to preserve a true account of his life, not a tendency of historical mind but a search for an ideal by a believing heart, the creative power of the religious sentiment. In these legends often poetic and sometimes original and strange, the moral disposition of the community of the ascetics is clearly perceptible. Their intelligence and their hearts searched for some one for the offering of their prayers and worship; and this disposition naturally gave a special colour to all the legends which had arisen amongst the ascetics and the believers.

The legends, continues Minoyeff, and the accounts of the life and work of the founder of Buddhism turn us towards man the accounts of his life, and his preachings, of his miracles and his voyages in

the vast country of India, have come down to us in original or translated in the languages of the diverse peoples who up to now profess the Buddhist faith. But in spite of this mass of accounts, the question of the historical personality of the sage of the Sakya remains up to now open in consequence of the mental disposition noticable in the Buddhist community.

Most of the accounts are full of legendary details, of features improbable or incredible to the extreme. To write a scientific biography of the great doctor, one is obliged to have recourse to sources of which the non-historical character strikes one in the face; and, at the sight of these materials, the scholar may easily be led to an altogether negative conclusion. He would declare these sources as not deserving of any credence and thus the question of the historical life of the sage of the Sakya would rather be avoided than determined. A haze of legends and inventions surround the great personality which we are not in a position to dissipate. The scientific critic is forced to abandon the examination of these sources because their very nature excludes all possible application of his processes. This same scholar might as well however try to trust with some confidence the sources such as they present themselves to him. He might separate from them all the legendary matter to avoid all that, in his opinion, is improbable and unworthy of faith, and having thus sifted his sources, and relying upon facts which appear to him credible

he might succeed in producing a portrait of the doctor and the ascetic. And, indeed, the result will be a very probable account of the romantic life of a personality the fundamental traits of whose character make it poetic and attractive.

An essay of this class has been made by Oldenberg in his work *Buddha, sein, Leben, etc.*

As to Burnouf,\* he was of opinion that the writers of the sacred Buddhist books, in carefully noting the names of the Kings who assisted in the teaching of Sakya, and those of the Brahmins who resisted him or became his disciples, in recording the places where he was born and where he lived, and in dealing with a remarkable precision the course of his preachings, obeyed to a historical instinct which one would search in vain in the Brahmanic literature where the gods occupy so much place that the man and his history completely disappears.

At last, says Burnouf, there is one decisive fact, and an advantageous one for the Buddhist literature, viz., that the history of India does not appear clearly in view till the epoch of Sakya-Muni. Since the time of this sage Central India was covered with monuments and truly historical inscriptions, and precious synchronisms were placed between this country and the history of the Western people. The Buddhist books, indeed, con-

\* Burnouf. See his work "Introduction à l'histoire du Bouddhisme Indien."

riched themselves with details and information of a really positive character, which are the most interesting amongst those which we possess on the state of India from about the 6th century before our era. I add, sometimes Burmon<sup>1</sup>, that although based upon a personal study of Hinddhuism books, the criticism which I make of them here is not especially my own. Bœly dates the history of India from the epoch of Sakya and Lassen, in his researches on the antiquities of this country, equally taken this epoch as the sure starting point of all the works relating to the history of India of the times before and after the last Buddha.

The opinion, as I have, said, on Buddha which found currency amongst the people was that of a legendary personage, whilst as to the doctrine, it was believed that it chiefly contained the propagation of asceticism<sup>2</sup>, the opinion on Buddha and his doctrine, therefore, presented too interest to the people, did not attract them to study the historical documents which India has left us and to know in this way its history.

Not to study the history of the world and to ignore the history of India is to have an unjust idea of the development of historical events and to entertain an altogether mistaken conception of the evolution of the whole world. It was in Italy that I was particularly surprised to notice (except in the case of certain persons who concerned themselves about India), the prevailing ignorance about the historical documents which India has left us, such as the Laws of Manu, the inscrip-

<sup>1</sup> It is an alteration of the doctrine of Buddha. He did not preach asceticism.

tions of King Asoka, the Buddhist Vinaya, the stories of Buddha, etc., and about the traditions on the life of Buddha so full of charm and so interesting from the point of view of philosophy and art.

Nevertheless, Buddhism, which is closely connected with the history of the civilization of the whole world, which has energetically carried forward humanity towards all that is healthy, towards education, goodness and joy, ought to be the property of all educated men; the artist ought to take an interest in India because the history of its fine art is connected with that of the whole world, the Moorish style is derived from the Aryan style and the Arabs learnt from the Aryans their mathematics and their architecture. Even literary men\* ought to interest themselves in India because she has influenced the literature of the other countries and may be considered as the nursery of the fable.

India, indeed, gave to the world a personage such as Buddha-Mahya-Muni, whose ideas, evidenced by King Asoka,<sup>2</sup> were transmitted to other people who followed his teachings in marching on the way of mildness and education. In my labours, in my scientific researches, it was an instinct for historical truth which inspired me, animated me, impelled me, to study and guided me in my analysis of historical documents.

These researches have led me to the happy conclusions that Buddha really lived, that he did much good

\* Sovereigns of northern India towards 250 B. C.

as a proclaimer of peace and of all luminous ideas, outside religious fanaticism, that he exercised a salutary influence upon the whole world and that the epoch of his life was towards 300 to 320 before our era.

At the same time my very lively imagination of an artist developed by travels in different countries which were always accompanied by long and serious studies, has helped me in my labours whilst affording me a deal of joy.

I set about my work with enthusiasm. In reading the Vedas, Mahabharata, Ramayana, the Code of Manu, the Buddhist Vinaya, the Stanzas of Buddha, the inscriptions of King Asoka, etc., in studying historical documents, including monuments, and manuscripts I clearly imagined to myself the life of the Aryans: their customs, their sentiments, and their thoughts. The Aryans figured before my imagination in their action and thought, as if they were living before my very eyes. It was truly a resurrection of the past.

Realising what a pity it would be if the opinion on Buddha was preserved such as it had been before, *viz.*, that all that he had of noble in him, a great intelligence united to a great goodness of heart, applied only to divinities and to legendary persons, and desirous of presenting the historical truth to the public and of helping their education, I delivered lectures on this subject.

In arranging for these lectures I was also guided by a desire to spread the doctrine of Buddha to all its

party and not as it had been transmitted by the Buddhists of later times. These writers by interpolating religious fanaticism into them diminished the force and charm of the teachings of Sakya-Muni. The first lecture was delivered at Paris in the Guimet Museum,\* before a picture of Buddha in 1905.

Afterwards, other discourses in which the same idea of Buddha was presented in a broader and clearer manner and supported by a larger number of historical documents with lantern projections, were made at Rome in the "International Artistic Club" on the 19th January 1906 and in the University of Milan. I sent my lectures on Buddha to the academies of Science of various countries, I received their thanks and the lectures were forwarded to the libraries of the academies. Moreover, to be of greater service to the cause of public instruction, I sent my lectures on Buddha to the different societies and popular universities of different countries.†

I hope that all those who hold the progress and welfare of humanity dear to their heart, who work for the cause of public education, would like to largely spread the doctrine of Buddha and all that concerns his life. Every socialist ought to know the life and teach-

\* My sincere thanks to the founder of Guimet Museum. M. Emile Guimet, who had the good idea of founding this Museum so interesting and so full of precious documents.

† I have also sent my discourses on Buddha Sakya-Muni to the Monarchs of Europe and to the Emperor of Japan.

‡ Senar recognises now that Buddha was really a historical character. He declared it in his lecture "Buddhisme origines" delivered at Guimet Museum, in 1907.

ings of Buddha which offer the noblest and purest source of socialistic ideas and to fully assimilate the healthy objects, the force and energy necessary to bring to a successful issue the noble object which he aims.

It is now time to improve the courses of secondary and higher education by teaching the students the history of India which is becoming increasingly documentary by modern researches. It is necessary to teach the biography of Buddha. Let this ideal man, this combination of great intelligence with great goodness of heart, be assigned a place in the pages of history, let his life be studied and let it serve as a good example for now and hereafter.

Along with the role of the Ptolemies in Egypt and of the Seleucides in Asia, it is essential to study the role of King Asoka-Piyadasi, sovereign of Northern India. This ardent propagandist of the doctrine of Buddha exercised a salutary influence upon the Ptolemies and Seleucides, rulers, who whilst governing their people with considerable mildness, protected all that served the progress of civilisation.

It was from Alexandria and Antioch, which had become two centres of philosophy and science, that the philosophic and scientific movements energetically spread in the world. It should be known that Buddhism or rather the law of Sakya-Muni (it was under this name that the doctrine of Buddha was spread by



his first disciples who called their master the sage of the tribe of Sakya, Sakya-Muni, and themselves the children of Sakya, it should be known, as I say that the law of Sakya-Muni who preached to strive towards science and the happiness of knowledge, was an energetic impetus to civilisation.

Traces of Buddhism and its influence upon Egypt are noticeable in the collars of Mummies which were found at Antinoë (Egypt) by M. Gayet and brought away to Guimet Museum.\* On the clothings of these mummies are seen the swastika or cross with four hooks which is an emblem of Buddhism and in the front of some of them is seen the luminous protuberance which characterises the perfect Buddha.

These persons of pagan or Christian religions who desired to carry with them even to their grave these Buddhist symbols show how deeply they were impressed with the law of Buddha and declare to us all their admiration for the pure and luminous law of Buddha Sakya-Muni.

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\* See on this subject the very interesting discourse of Mr. E. Guimet " Les Symboles Asiatiques.

## CHAPTER I.

In order to understand well the formation of Buddha's character and to have a correct idea of the doctrines of this powerful reformer, who occupies such a large place in the history of the civilization of the whole world, it is necessary to know the period of the life of the Aryans, who preceded him and the historical events and all the conditions which necessitated the advent of the reformer. This epoch may be divided into two periods—the Vedic and the Brahmanic.

Our idea of the life of the Aryans commencing from 1500 years B. C. is derived from the religious books of the Vedas whose appearance dates back to 1,000 years B. C. and which must have taken centuries for their completion. It is from these books of the Vedas that we learn about the life of the Aryans, their religion, their customs and their manners. The Vedas are divided into the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharva-Veda, whose origin is more recent than that of the other three Vedas. The most ancient and the most important is the Rig-Veda. These ancient compositions (it was only one century ago that they became known to Europe) inspired their translators with astonishment and admiration for the richness of the artistic sentiment of the Aryans and for their elo-

quence. These poetic religious works of the Aryans prove to us that their intelligence was already in a developed stage, far from [that of the primitive stage and that these people had already behind them a long past.

In their mind there was already the faint glimmer of scepticism which developed later on and led to the extinction of religious fanaticism in enlightened minds as is shown by the luminous law of Buddha.

We find the proof of this in the beautiful Vedic hymn to the supreme soul which is cited further on in my book.

"Who knows it, who can say whence this creation has emanated? Have the gods come after it? Who then will say where it has come from?" Where this creation has come from and whether it is the work of a Creator or not, he who contemplates all things from above knows it. Perhaps he himself does not know it! In our days one often ponders over this question of the creation of the world which puzzled the Aryan of the Vedic age. Those who follow the teachings of the Christian, Jewish and Mahomedan religions give us the reply that the world was created by the will of God, creator of everything, while free thinkers explain this creation scientifically by the development and progressive combination of cells or as Buddha says: The substances have come into being by leaning on one another.

First, every Aryan exercised several functions, priest, warrior, cultivator. Later on while some devoted themselves to the composition of hymns and the performance of religious ceremonies, others took to exercises and warlike expeditions. In the Vedas we can follow the gradual separation of the functions of the priest and the warrior.

However, the earth needed cultivation and those who adopted this work formed the 3rd class of society, *vis*, that of tillers of the soil. The fourth class, *var*, the Shudras, (conquered people reduced to slavery) was formed much later, at first, there was no invidious distinction between the conquerors and the conquered for the subject races were allowed to intermarry and have their meals with the conquerors, but with the lapse of time great barriers sprang up between them.

The first and the most important division was that of the priests and the warriors. The priests, the Brahmins, intermediaries between men and the gods became more and more exalted and ended by considering and making themselves honoured, as almost divine beings.

At first the Aryans possessed in common the land as well the rice which was their staple food. It is stated in the Vedas that private ownership increased as the Aryans made new conquests of land and new acquisitions of wealth. We find also that the inequality of fortune became still more accentuated with the progress of time.

We find in the Vedas eloquent descriptions of the magnificence of wealth and the afflictions of the poor the gods are often invoked for driving away poverty. The passion of the Aryans for games of chance, especially for all sorts of display, often dragged them into immediate and profound misery; sometimes in one day they lost their treasures, their fields, their houses, their children and their wives, and sometimes even their own freedom. One Vedic hymn of great beauty describes the misery that this passion for games of chance often led to.

"The player arrives at the meeting. In a state of great excitement he says I shall win! the dice takes possession of the soul of the player who abandons to them all that he possesses.

"The dice are like the elephant driver armed with the goad with which he pricks him. They consume the player with desires and regrets, win the victories, distribute the booty, dispense happiness and despair to young people and in order to reduce them cover themselves with honey.

"They don't give in either to anger or meanness. The King himself bows down before them.

"Boiling in the ground, being tossed in the air, they lose force and they command him who has used them. They are live coals fallen from heaven which freeze and burn the heart.

"The wife of the player being abandoned, grieves over her misfortune; his mother becomes disconsolate not knowing what has happened to her son. He himself being pursued by a creditor, trembles, the thought of stealing comes to his mind, he can return to his home only at night."

In one of the most beautiful and poetic episodes of the Mahabharata "Nala and Damayanti" the consequences of this passion for dice play are depicted in vivid colours.

The Mahabharata and the Ramayana are grand epics which, beside the Vedas, give us an idea of the talents of the Aryans, their imagination and their eloquence and reflect, as in a mirror, the Vedic period. We have an idea of the Brahmanic period from the code-collection of the law-giver, Manu, which became the Civil and Political code of India.

It was at first believed that this collection was of great antiquity. Sir William Jones makes it go back to 800 years before our era, but a closer study of this question brought the code nearer to our era, there are some authors who make it go back to 600 years B C, a more recent opinion gives its date as only two or three centuries before our era. This opinion rests on certain statements made by Manu viz., the mention which he makes of the Yavanas (Jones or Greeks), the Sakas (Scythians) and the Pahlavas, whose name would be a corruption of

Parthavas, the native name of the Parthians (See the code of Manu Book II)

## THE ORDINANCES OF MANU.

### LECTURE I

42. But age by age they ascended by virtue of austerity and lofty seed to a high position here among men, or descended by their opposites to a low position, (all being) in accordance with their birth.

43. Gradually, through the loss of sacred ceremonies, and by not seeing Brahmanas, the following families of Kshatriyas have reached the conditions of Vrisilas among men.

44. Paundrakas, Odras, Dravidas, Kambojas, Yavanas (Greeks), Sakas (Indo-Scythians), Parasas, Pahlavas (Persians), Chinas (Chinese), Kizattas, Daradas, Khocas.

45. Whatever clamen (there are) among men outside of those worn from the mouth, arm, thigh, and foot (of Brahman) all these people are called Dasas, whether the language they use be that of Mlechhas (barbarians) or of Aryas.

The mentions made by Manu about these races gave the impression that the code was composed after the Greco-Macedonian invasion : i. e. to say after the appearance of the Greeks in India. Mr. Bühler determines the third century before our era as the limit of the highest antiquity of the Manava Dharma Sastra.

I have come to another conclusion by studying the code of Manu and the mentions made by him

about the Greeks, the Scythians and the Parthians. The Greeks appeared in India not only after the Greco-Macedonian invasion of Alexander of Macedonia but they were seen there at a more remote time among the slave-population. Phoenician merchants had commercial intercourse with India long before ours. They imported Greek slaves in exchange for gold and ivory and precious stones. The Greeks, the Scythians and the Parthians who were found among the slaves of India came also from Persia with which India had commercial relations.

In my opinion the code of Manu should be brought up to 400 years B. C. The reason for which statement I shall explain in the course of this work. The epoch which precedes Sakya-Manu may thus be divided into two periods the Vedic and the Brahmanic Veda, when the Aryans lived on the banks of the Indus, their dwellings were simple and primitive and they lived in villages only. They were descended from the Aryan origin, established on the banks of the Oxus at the foot of the lofty chain of the Hindu Kush.

These Aryans were divided into two branches one branch penetrated through the pass of Kabul into Hindustan. The other migrated towards the plateau of Irania and thence towards Europe. The populations of Europe and of India have a common origin, a fact which is confirmed by the evident affinity of the European languages with Sanscrit



the sacred language of the Hindus, and by the resemblance of the Cananman with the Aryan type which is preserved amongst the Kashmiris and the Rajputs, the handsomest and the purest race of India.

The Aryans, who had a slightly sun-burnt skin and a robust and well-proportioned body, an oval face and regular features with the stamp of beauty on them, lived under the influence of a varied and changing nature, sometimes calm and solemn, mild and beautiful and sometimes threatening and stormy.

This nature presented different kinds of landscape to the view often it was a smiling landscape consisting of fields covered with gold carpet of rice or other crops ; sometimes a meandering river sparkled and lost itself in the verdure and reappeared again , sometimes it was a sacred pond near a village, whose hamlets were hidden behind the green foliage of such trees as Magnolias, Salus, Mango-trees, Tamarind-trees etc. Sometimes villages could be seen at the foot of the mountains, but very often they were situated at a great distance from these and the silhouettes of the mountains were seen at the horizon. At a distance from the village could be seen a majestic forest often wild, sometimes disagreeable and inaccessible on account of its marshes.

These forests were animated by the presence of quiet and agreeable animals such as the confident and graceful gazelle with large eyes, which the Aryans used to catch and domesticate all kinds of birds, among which were few singing birds, but the majority of which were remarkable for wonderful combination of the diverse colours of their plumage. In these forests also lived such ferocious beasts as the tiger, the lion, the panther and others and also the majestic elephant and the perfidious snake.

This nature making a strong impression on the Aryans served to develop their imagination and they loved and admired and bowed before its beauty and richness, and their heart palpitated before its threatening and famous manifestations.

By force of their imagination they saw in everything the presence of powerful divinities,—sometimes good and sweet, distributing their gifts in abundance and sometimes full of menaces,—whom they tried to appease by means of sacrifices. Under the influence of a nature so varied, rich and beautiful, which contributed towards the development of sentiments, thoughts and imagination, they gave eloquent expression to whatever they thought and felt and imagined and intending to give the subject of their thought a very pretty, sweet, charming and musical form they composed verses.

They chanted from memory hymns in honour of divinities and heroes, those very brave and coura-

geous men, who in spite of all the power of the divinites at last conquered the power of the demon and also triumphed over it.

They sang of adolescence and of the harmony of the love which grows between the young man and the young girl they admired their strength and beauty and purity and they sang of the young bride, the joyous children and all the happiness of the family hearth.

They believed in the supreme God Brahma

" Brahma, " say the Vedas, is he eternal, the being by excellence, revealing himself in joy and in joy

The world is his image, but his chief existence which contains everything in it is alone really subsisting. All phenomena have their cause in Brahma. He is not limited both in point of time and space, he is imperishable he is the soul of the world, soul of every particular individual.

The universe is Brahm, it comes from Brahm, it subsists in Brahm and it will return to Brahm. Brahm is the being existing by himself, he is the form of science and the form of worlds without end.

All worlds form with him one, because they exist by his will. This eternal will is unborn in all things. He reveals in the creation, in the conservation and in the destruction, in the movement

and in the forms of time and of space. They believed in the multitude of genies and divinities, who personified the diverse forms and diverse quantities of the God Brahm.

The sun—Surya, the fire—Agni, the sky—Indra, the cloud—Gandharvas, and were the divinities who came from Brahm and were subordinate to him, and Brahm appeared under the form of three personages Trimurti, prime Brahm—creator, Siva—destroyer and renovator, Vishnu—conservator

They believed in the perpetual transformation : to die, is to abandon one form and to be reborn in another.

It was the mission of Siva to destroy and to revive.

This belief appeared at the end of the Vedic Period and was expounded very clearly in Manu's law.

I shall cite now two Vedic hymns dedicated to the Sun and to the Supreme Spirit.

#### VEDIC HYMN TO THE SUN

“ Behold that before the eyes of the whole world, the rays of light announce the god, the sun, who know all. In front of this sun, who comes to illuminate all, the stars in the manner of thieves as well as

the darkness of night are disappearing. Sparkling like fire his rays salute all the creatures. You pass on, you show yourself to the eyes of all the beings, you produce the light, o sun, and with your splendour you fill the air, you get up before the troop of gods, before mankind, before the heavens, in order that everyone see you and admire. O God you, who purify and comfort with this same light with which you cover the earth burdened with mankind, you inundate the heavens and the vast atmosphere, exciting nights and days and contemplating all that which is seen. Seven steeds with tawny hair drag the chariot which bears you radiant sun! God who sees all, your beautiful hair is crowned with rays.

And we, after departure of darkness, seeing the light, very beautiful, every day go to prostrate ourselves in front of him who glitters between all the gods and who is the most brilliant of all the stars."

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### VEDIC HYMN TO THE SUPREME SPIRIT

Formerly nothing existed neither the being nor non-being, neither the world nor heaven nor ether.

Where was then the encompasser of all things, the receptacle of water, the seat of air? Then there was no death, no immortality, no day and no night. The spirit alone breathed without inhaling any thing, absorbed in his own thought there was nothing outside him. The darknesses were enveloped with

other darknesses, the water had no centre, all were confused in themselves. The spirit reposed in the void that carried him. At last, by the force of his will, the universe was produced. In his mind a desire was formed, the first seed of all."

Thus the sages have proclaimed, while meditating with their heart and their intelligence: their observation penetrated up and down, everywhere, because they had in them fruitful germs of great thoughts. The essence of the Supreme Being will survive all as it has preceded all. But who knows exactly these mysteries? Who can reveal them? Whence come these beings and this Universe? The Gods were born because he wished to create them. But who knows whence he himself has come, and whence this immense creation has emanated?"

The Aryans preserved also the tradition of deluge, an event really accomplished as confirmed by the traditions of peoples transmitted from generation to generation and by scientific researches, viz., the discovery on the mountains of sea-salt, shells, animals and putrified sea-weeds.

"The earth, say the Vedas, was corrupted by the neglect of the divine word. Salyavrata was reigning at that time and he was so pious that the waters formed his only food. One day as he fasted in his ablation, Vishnu appeared before him in the form of a little fish which being picked up by the

holy monarch became gradually so great in the different abodes, which were given to it, that at the end, Satyawata was obliged to put it into the ocean. From there the God addressed these words to his devotee, who had recognised him "Soli seven days, all things will be plunged into a sea of destruction but in the midst of deadly waves, a big vessel will appear before your eyes.

You will then take all the medicinal plants, the multitude of grains and accompanied by seven saints, surrounded by couples of all animals, you will enter and establish there your abode."

As the Aryans believed in the immortality of the soul, they believed also that the soul of deceased ancestors enjoy a clear happiness, on condition that sacrifices and prayers are accomplished for them regularly. From there the adoration of god, Agni, and of Soma beverage which is poured for increasing the flame, is held in high esteem by the wife who prepared the Soma and who with her husband made the sacrifice. The husband was the head of the family, the sacrificer at the same time cultivator and warrior. The family and the race are to be considered well, and it was necessary to have the family because an individual had not existence, independent of that of his ancestors and descendants. A man who died without leaving a male child, perished entirely and dragged with him his ancestors into an irreparable ruin.

In the Vedic period the Aryans had no Kings, but they had chiefs in times of war. When they had passed into the valley of the Ganges, then commenced the Brahmanic period, division of castes, to avoid mixture with the Turanian race whom they conquered. The castes were four in number the Brahmans or priests, the Kshatriyas or warriors, Vaisyas, cultivators and merchants, and the Sudras who were slaves. From the Kshatriya caste came the Kings.

In the code of Manu is explained the Brahmanic creed after which each of the castes is issued from a part of the body of Brahma, as well as the special duties of each caste.

"For the propagation of the human race, from his mouth, from his arm, from his thigh and from his foot the sovereign master produced the Brahmans, the Kshatriya, the Vaisya and the Sudra.

"For the preservation of this entire creation, he assigned different occupations to these different classes.

"He gave to the share of Brahmans the study and teaching of Vedas, the performance of sacrifices, the direction of sacrifices offered by others, the right of giving and that of receiving.

"He gave as duty to Kshatriya to protect the people, exercise charity, to sacrifice, to read the sacred books and not to give themselves up to pleasures of senses.



"To take care of the cattle, to give alms, to sacrifice, to study the holy books, to carry on business, to lend money on interest and to cultivate the land—are the functions allotted to the Vashya.

"But the Sovereign Master assigned to the Sudra only one duty, that of serving the preceding classes without deprecating their merit."

The aim of composition of the code of Manu was chiefly to put an end to the mixture of the Aryan race with the Turanians, mixture which, inspite of division into classes, made itself slowly and threatened to spread rapidly to cause the Aryan race to disappear. It is known from the code of Manu that he gave it to the persons who were in a high degree of civilization, he himself was the reflection of the civilization of his time. His code co-operated to the power of Brahmins and raised them to the degree of power which the historical witness, Megasthenes, has described.

Ambassador of Seleucus Nicator, one of the warrior princes who shared a division of the empire of Alexander of Macedonia, Megasthenes described also the power of Brahmins, the exultation of the Aryans, he described the great city Pataliputra and expressed his admiration for the palace of the King, the bazars, the shops full of precious articles, the brilliant retinue that travelled over the roads. Megasthenes was at Pataliputra 300 years before

our era, he accompanied the young princess, daughter of Solomon, who married Chandar Gupta, one of the most powerful Indian Sovereigns. It is to the Ramayana that we have a very complete description of one of the states of the Brahmanic period.

The time of legislator Manu was not far from the time of Megasthenes, but it is clear that their times would not coincide, as certain actions and laws demonstrating the maintenance of the laws of Manu towards 300 years B C., and as it is known Megasthenes was at Pataliputra 350 years before our era and at the same time one man's the appearance of Buddhism towards 500 B C. If Manu had known the existence and ideas of Buddhism, he would have spoken there in composing his laws, and according to his character he would have energetically opposed the Buddha, as the Brahmanas opposed the Buddhist monks, which was witnessed by Megasthenes.

The laws, as those of Manu, would not be composed and established after Buddha Buddhism, was found everywhere a response to his denunciations and ardent propagandists of his doctrine.

The code of Manu was composed and was so full vigour before Buddha, the code reflects the Brahmanic period, it co-operated in the power of Brahmanas and at the same time rendered the life of inferior castes very painful, especially those of Sudras who were entirely slaves. Here is an extract from the first book of Manava Dharma Shashtra "the creation."

57. "Thus a waking and sleeping (in turn) the eternal spirit animates and destroys perpetually all this collection of beings moveable and immovable.

58. After having composed this book (of laws) he taught it himself first to me, according to the rule, and I have taught it (in my turn) to Marichi and other sages.

59. Bhṛigu will receive this book from one end to the other, because this sage has learnt it entirely from me."

I will now give some passages extracted from the laws of Mānu.

"A blind obedience to the orders of Brahmanas versed in the knowledge of holy books, masters of house and renowned for their virtue, is the principal duty of a Śūdra and procures for him happiness after death, that is to say, a higher birth."

I have already seen that at the end of the Vedic period appeared the belief in the transmigration of the soul, the perpetual transformation, this faith developed itself and is explained in a very clear manner in the law of Mānu.

"That the man, considering by the help of his mind that the transmigration of the soul depends on the virtue and vice, directs always his mind towards virtue. According as a life has been well or ill conducted, that which will follow will be nobler or baser

and he soul will go away to animate either a Brahman, a saint or a god or a Chandala, the vilest of men (Chandala, he who is the issue of the union of a man of a high caste with a Sudra woman. He is below the Sudras even) The soul of a criminal passes into the body of a dog, an ass, of a he-goat, of a wild beast, of a Chandala, &c., according to the gravity of crime.

"To serve the Brahmins is declared as the most laudable action for a Sudra, all other thing that he can do is for him without reward

"A Sudra cannot amass superfluous riches, even when he has the power of it, because a Sudra when he has acquired fortune vexes the Brahmins by his insolence

"A man of the low class who thinks of taking seat by the side of a man belonging to the higher class, should be marked below the haunches and be banished."

"If he raises his hand or a stick upon a superior, he shall have his hand cut, if in the moment of anger, he has given a blow of foot, his foot will be cut.

"If he designates him by his name and by his class in an outrageous manner, a rod of burning iron, twenty fingers long, will be forced into his mouth."

A man ought to marry in his own caste, or strictly in the inferior caste, but who married a Sudra was dishonored, lost his caste, incurred the contempt in this world and the eternal pain in the other. Sudras could only be married in their own caste. A Brahman could marry a daughter of a Kshatriya or even that of a Vaisya, but neither the Vaisya nor the Kshatriya could marry the daughter of a Brahman.

According to a belief of the Aryans a father of the superior caste transmitted in part his qualities to his son, even if the mother was of the inferior caste.

"No crime is as heinous as adultery, because it is from the adultery that is born in the world the mixture of the classes and from the mixture of the classes proceeds the violation of the duties, which is the destroyer of the human race and the cause of the loss of the universe.

"Should a wife, proud of her family and the great quantity of her kinsmen, actually violate the duty which she owes to her lord, let the King condemn her to be devoured by dogs in a place much frequented.

"And let him put the adulterer on an iron bed well heated under which the executioners shall throw logs until the wretched wretch be there burned to death.

The great severity of the laws against the intermixture of the classes and the firmly established idea of perpetual transmigration made life very difficult and sad, for, everyone was aware of his own shortcomings and saw that the future life shall be still worse as a consequence of punishment for the sins. Besides the belief in perpetual transmigration and transmigration of the soul produced a painful effect on the faculties and the yearning to escape from such an oppressive atmosphere, soon gave rise to a doubt and in more enlightened minds, a complete denial. We see in Mann's words that he is opposed to the *sanatāna* (deniers of another world or atheists).

Mann prescribes the banishment of atheists. Among these atheists, there were justly persons, who ardently desired the advent of a reformer, who would turn the wheel of the law by thus giving another direction to opinions, beliefs and public actions, a reformer who would enlighten their minds and bring them joy.

It was first this light that appeared on the horizon, after that rose the sun Buddha and pierced by his rays and his luminous ideas, the dark atmosphere of ignorance, hypocrisy and arrogance.

And the mass of the people responded with great joy to the voice of Sākya Mann, who spoke of peace and of the kindness, who inspired the idea of brotherly community and equality.

About 40 years intervened between the appearance of Manu's code and the commencement of Buddha's preachings. This period could not be very long for the people felt themselves oppressed, life was becoming very painful and what could still give them consolation was the hope that the liberator would perhaps come, that he would alleviate their misery and render life sweeter. The prophets supported this idea, they thought that the liberator will appear only in the Kingly class because according to the notions of that time, when there existed that strict division of classes, the King alone could make himself heard by other Kings, make his example followed, that is to say, could win them over by his ideas. On the King, depended the question of peace or war, the authority to establish such and such a law.

Let us cite chronology: the error cannot be of more than 10 years, to my mind the code of Manu goes back to 400 years B.C. and the birth of Sakya Mani about 390 years, here also I must repeat, the error cannot be of more than 10 years.

All the Buddhist narratives have it that Buddha Sakya Mani abandoned his Kingdom in the flower of his youth, some of the traditions represent him as leaving his person at the age of about 21, while others relate that Buddha told his disciples

that he succeeded his kingdom when he was 29 years old.

For such a noble temperament, pure and elevated as was that of Buddha who also possessed a strong and handsome body, the age of 29 represented the flower of the youth, in such a body and in such a temperament at the age of 29 as well as at the age of 21, there must have existed all the ardour, the enthusiasm and the energy of growing youth. Six years after he left his kingdom he preached his doctrine at Benares \* and continued to propagate his ideas for 45 years up to his death. Before his death he said to his disciples ' I am dying but I shall be replaced by my law. "

That Buddha was a long lived man, as\* Buddhist works tell us, is very probable, since in those times when communications were not easy, new ideas spread slowly and Sakya Muni was obliged to make long tours from one country to another in order to preach his ideas, his life must have been long enough for people to have got imbued with his doctrines. Tradition relates that Buddha himself declared to his disciples before his death that he was 80 years old. Megasthenes speaking of Buddhist monks says nothing of Sakya Muni, which proves that Buddha was no longer living and that some

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\* Rishipat na (Benares)



years must have passed since his death for a large number of his disciples was already propagating his doctrines.

Forty years after the testimony of Megasthenes, towards the year 260 before our era, King Asoka, Piyadasi, the grand-son of King Chandragupta, who became King of Northern India declares in his edicts that he had the following description engraved on pillars and stones which one can see even up to the present day in different parts of India. "Whatever Buddha has said, he has well said and that he (Asoka) proposes as the aim of his life, to make the religious law of Buddha live long."

The Buddhists commence their chronology after the death of Buddha but the chronologies of the Northern and Southern Buddhists contain some divergences, we can thus see that they were not seriously engaged in establishing the exact chronology of the historical events which followed the death of Sakya Muni.

They were so permeated with the sentiment of admiration towards Buddha that they were led to deify him and a more natural consequence would be a serious desire to describe his life in a simpler garb freed from miracles and to order the events of his life in an exact chronological order might appear to them an act unworthy of his true admirers and one that would decrease from his merit.

After Sakya Muni's death there were, among the propagandists of his ideas, persons, who according to the opinion of the Buddhist contemporaries of Buddha and his disciples, deviated from true ideas of their master and imported heresy into them.

To remove this heresy councils were convened, during which the words of Buddha and the events of his life were chanted and thus transmitted to the assembly of the hearers. Buddha, this great philosopher and preacher, often set forth his views and his words in verses, the Gathas, and inspired several poets, musicians and singers by his luminous ideas and his beautiful words pronounced with a sweet and melodious voice. These poets, contemporaries and immediate successors of Sakya Muni, being his disciples, and adherents, also set forth in verse in Gathas the words and deeds of the master as also the events of his life, so that they might be learnt by heart and in this way the real recital of Buddha's life and preachings might be transmitted to posterity without any change.

The bards with a sweet voice recalling to mind the voice of the master, chanted the Gathas in presence of large assemblies to the melodious accompaniment of musical instruments.

These Gathas have been transmitted to us in the *Lata Vistara*, the divine and human account of

Buddha Sakya Muni, written in prose and verse. The Gathas form the principal portions of the narrative of Buddha's life and preachings, while the portions of prose contain recitals and descriptions composed for the purpose of bringing together the recitals contained in the Gathas.

These portions in prose were composed at a time posterior to that of the Gathas, when the sentiment of adoration and devotion got mingled with that of admiration and respect, thus favouring of religious fanaticism, since they are permeated with exalted notions and are full of descriptions of miracles. They were written in the Sanscrit language in the 1st century B C or at the commencement of the 1st century of our era, because Chinese tradition tells us, that a translation of the book into Chinese was made in A. D. 85 so that the *Lanka Vistara* must have been in existence at that time.

The Gathas composed by the contemporaries and immediate successors of Sakya Muni, his disciples and his adherents, containing among them the Gathas just as they were pronounced by Buddha himself are, in a language popular, clear and at the same time elevated with all the sincere eloquence proceeding from the heart, they are full of force and the description of acts and events

is simple and natural and they contain almost the complete reality

Buddha is true. One tell us that immediately after Buddha's death his disciples convened a council, after this first council they compiled the books which form the Tipitaka, i. e., to say the concerns of Buddhist scriptures, three pitakas or baskets which contain only the utterances of their inspired Doc or the Suttapitaka, the Vinaya Pitaka and the Abhidhammapitaka. The following record occurs in a Chinese translation of a canonical text. "Upas, after the death of Parinirvana pronounced some precepts of the master which were contained in their memory a mighty expressions, whence come the division of the Vinaya into eighty volumes. This Vinaya was preserved and transmitted in its purity and integrity for a hundred million years, etc."

Fi Hian, the Chinese pilgrim who visited India, in the 5th century of our era, to see the places where Buddha was born, where he lived, and where he preached his doctrine and also to get hold of Buddhist scriptures which represented the most authentic sources of information on Buddha's life and his doctrines, relates in the description of his travels that he procured a copy of the Vinaya, whose principles, according to his opinion, the primitive community followed from the lifetime of the founder. Fi Hian visited the

monuments raised in Buddha's honour, as well as the religion preserved in S. upas, he studied the traditions of the country, and the historical events of India bearing upon the History of the appearance and the propagation of Buddhism. Another Chinese pilgrim, who visited India in the 7th century Hiuen-Tsang makes mention of the completion of the Abhidharmapitaka at the time of the first council, according to him the council lasted 2 or 3 months. Asvade collected the Suttas which formed the Suttapitaka, Upali drew up the Vinayapitaka and Kasyapa himself the Abhidharmapitaka.

According to the Mahavamsa the Buddhist writings were chanted chapter after chapter, just as they had been compiled by the veterans of the first assembly, they were in verse in the form of Gathas.

Some of the Buddhist traditions admit 3 Councils of the first epoch, while others admit only two. The Southern tradition places the second council one century after the Nirvana. The Northern chronologists give the following dates. Some, the year 110, others 115 others again 210 or 220. Europeans having by giving 500 years B. C. as the date of the appearance of Buddhism took no consideration the Buddhist chronology which appeared to be the most probable, admit the 2nd council more than 200 years after the Nirvana, in the reign of Asoka, the

Maurya they have also relied upon the date given by the author of a recital of the *Avadana Sataka* "Sudhara," which contains a description of an event which happened in the second century after Buddha's death during the reign of Asoka. However, some of the savants know that Taranatha, the Chinese historian declared that often according to an existing custom six months were counted as a whole year but the savants have not given the words of Taranatha the attention they deserved.

The Southern traditions which place the second council in the reign of the king Kara-Asoka and the Northern traditions which place it in the reign of Asoka-Maurya, the pious, are, however, quite in agreement as to the age of the veterans of the re-labeled assembly of the elders. All the traditions give them the same very advanced and venerable age. A hundred monks attended this assembly under the presidency of 8 elders of great authority due to their great age and also to the fact that they had personally known Sakya-Muni. Yasa was almost 170 years, Sarvakamin, the principal orator was about 160 years old. The youngest monk present at the council was 120. Following the indication given by Taranatha we get 85 years, 70 years and 60 years. Asoka, the Maurya, under whose reign the Northern traditions place this council, was the contemporary of Buddha's disciples who had personally known Sakya

Muni Asoka became an ardent propagator of Buddha's doctrine.

Asoka wanted to show us the ideas of Buddha by engraving inscriptions on pillars and by building Stupas in the places where Buddha lived and preached his doctrine. He was the Great Uragupta, disciple of Yasa and Mahayatrika who served as a guide to King Asoka in showing him the sites connected with Buddha's memory. Asoka also wanted to show us the site of Sakya Muni's birth by placing in the park Lumbini not far from the town of Kapilavastu, a pillar with an inscription engraved in stone. There was born Buddha, the sage of the race of Sakya.

This inscription was seen by the Chinese pilgrims Hiuen and Hsuan-Tsang. They saw the ruins of Kapilavastu and left references, which correspond with the ancient Pali notes, which give indications of the sites of his birth-place and where he travelled and preached his doctrine. Mr. Faber following the indications given by ancient Buddhist books and those of Chinese pilgrims re-discovered in December 1830 the pillar erected by Asoka, two miles to the North of the town of Basgavapur near the Nepali market-town Pauria, and he found the ruins of Kapilavastu scattered over a large space at the very place pointed out by the Pali books and the Chinese pilgrims.

"The earth is my witness" Buddha used to say and the whole march of the historical events of India, which demanded the advent of a reformer for the sake of the people, the changes which actually took place, and by enlightening the minds of people alleviated the laws and customs, and also exercised a beneficent influence on other countries, testify the existence and the good works of Buddha. Besides, we have the testimony of the life of Sakya Muni, given by the inscriptions engraved in rocks and pillars which are found in different parts of India, the monuments erected in his honour, the bas-reliefs exhibiting the events of his life while he was a prince, and the Buddhist writings containing among other things the utterances of Buddha, just as he has pronounced them. The Burmese following the example of Sakya Muni, have got into the habit of calling the earth as witness to the good works that they have done.

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## CHAPTER II.

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The genealogy of the Sakyas is given in the Tibetan Kanjour from which the following extract regarding their origin has been made. "The Sakya who lived in the town of Kapilavastu went to Buddha to be informed of the origin of their race. Buddha entrusted his disciple Anandamat Madagalayana with explaining it to them, which he did in the following way (the same legend appears in the Mahavamsa)

"Four brothers retired in the jungle with their five sisters, leaving it to their youngest brother, born of a young and favourite queen of their father to succeed in the throne of Potala modern Taka, at the mouth of the Indus. Settling near the hermitage of the sage Rishi Kapila, they lived in huts made of branches of trees and on the produce of their chase. They sometimes visited the hermitage of Rishi Kapila who noticing their very unbecomingly look enquired of them why they were so pale. They explained to him how much they suffered from the forced continence in which they lived. The Rishi advised them to take for their wives those of their sisters who were not born of the same mother. O great Rishi, said

they, could it be permissible ? Yes, Masters, replied the Rishi banished persons could not in that manner. True, acting on the decision of the Rishi, they cohabited with their non-uterine sisters and had many children. The noise of the children disturbed the meditation of the Rishi who, therefore, wished to remove to another part of the wood. But they begged of him to remain where he was and to show them some other place where they might go. Thereupon the Rishi showed them a spot to build a town, and, as the land was given to them by Kapila, they called the town Kapilavastu. Bearing in mind the cause of their banishment they made a law according to which they should be content with one wife and none amongst them could marry a second wife of the same caste. At Patala, King Ikshvaku Yama Thakra happening to think one day that he had four sons enquired of his officers what had become of them. They replied that for a certain fault he had himself expelled them from the country—that they had settled near the Himavayas, had taken their own sisters for their wives and had considerably multiplied. The King, greatly surprised at the account, repeatedly ejaculated : *Bakya Bakya* ! (Is it possible ? Is it possible ?) After the death of the old King his youngest son succeeded him ; and the latter dying without issue was successively inherited by the banished princes. The first three had no descendants, those of the fourth, number-

ing After five thousand reigned at Kapilvastu and it is from them that the Sakyas are descended "

On the west and south the country of the Sakyas was adjoining the Kingdom of Kosala, almost the modern Oude, on the North and East, it was bounded by the counter-forts of the Himalaya and extended between the rivers of Rapti and Mahan which flow into Rapti. The rich and beautiful country presented to the town of Kapilvastu which was situated in the North, the beautiful view of the Himalayan Mountains with their snowy peaks and verdant slopes, and rendered gay by rivers and lakes full of fishes. The wealth of the country came from its fertile and well cultivated land, the chief produce of which was rice. The mountains also offered a rich source of gold, of all sorts of stones used for construction, and precious stones such as lapis-lazuli, naya, agate, etc., for the decoration of building, monuments and different other things, and diamonds, emeralds, rubies, etc., for ornaments. Besides, the position of the country was a very advantageous one for commerce between the mountainous regions and the plains of the Ganges.

Hsuen Tsang wrote thus about the country of the birth of Buddha :

" The land is rich and fertile, the seasons and harvests take place at regular periods, the seasons

never vary, the customs of the inhabitants are mild and peaceful.

The prince Sakya Muni Siddhartha was born at Kapilavastu, a town situated not far from the town of Adjodhya, founded by Manu, in the country of Sakya, on the south of Nepal. He was the son of King Sudhodhana and Queen Maya Devi. The Tibetan Kanjur furnishes an account of the birth of Queen Maya, mother of Buddha and of Queen Lumbini, in whose honour the Lumbini Park was laid. There the reason is explained why Queen Maya-Devi was given the name of great illusion.

"At that time the King Sudhodhana ruled at Kapilavastu which was rich and extensive, happy and flourishing, full of numerous inhabitants and animals. There was no quarrel in the town, no diseases, no thieves. It was a country where the sick regained their health, and which was full of fruits, sugar cane, and cattle.

In the happy town of Devadaha, which was rich and extensive, the King Sujabodhi held his sway, the queen, the most beautiful and charming woman in the country, was called Lumbini. At Devadaha there lived a rich man owning large properties and having a fortune equal to that of Vaisravana, the god of wealth. He had a delightful garden full of

all sorts of fruits and rendered charming by brooks and sweet songs of birds. The King from time to time visited the garden with his Queen and there they gave themselves to pleasure. The Queen, in whom the sight of the garden excited a desire of possessing it, said "Sire, be pleased to give the garden to me." The King said, "this garden belongs to an owner, how could I give it to you? If you entertain fancy for a garden, I will have a far prettier one laid out for you", and the King Suprabodha had a delightful garden laid out for the Queen Lumbini, which was called the Lumbini Garden.

Since a long time the King Sinhasanu had this thought "If a King Chakravarti were born in my family, of what good will it be?"

The King Suprabodha thought in his turn "Since a long time I have belonged to the family of Sinhasanu, but what is the good of it if I have no children?"

Sometimes after, he gave himself to voluptuous pleasure with his Queen and she became pregnant. In eight or nine months a female child was born to her. It was a charming child of perfect limbs and pleasing to the eyes. King Suprabodha, the following of ladies and the inhabitants of Devadaha were

amazed at the beauty of the baby. They questioned to themselves whether the child was a girl or a prodont of Jinnon. For three weeks they joyfully celebrated the birth of the child asking by what name she should be called.

"The nurses said The inhabitants Deradahn assembled at roads and markets, squares and crossings have respectfully declared. If the body of the child was so beautiful, and of such a perfect colour, it was due to a complete maturity of a prior existence. Others have said it was not a child, it was rather an illusion produced as the effect of different works. The name of Maya (illusion) should therefore be given to her." The young Maya was then, according to usage, entrusted to eight nurses. When she grew big the divines predicted that if a male child was born of her, gifted with a great number of accomplishments he would by virtue of his strength, become a King Chakravarty.

Suprabodha indulging himself again in pleasure and voluptuousness, a female child was born of beautiful form charming to the eyes and gifted with the finest of complexion. At her birth, all parts of the town were filled with a resplendent light. As in the case of Maya, one could not understand all the perfections of her beauty. Her birth ceremony was celebrated with pomp and people asked what name was to be given to the new born baby.

"The advisers said The figure of the child being prettier than that of Maya she should be called Mahamaya (Great Illusion).

In her name also, which she had been brought up and had given up the divines made the prediction that a son gifted with thirty two signs of a great man being born to her will become a King Chakravarty.

The King Suprabudha sent a messenger to the King Sahasana to say that two daughters were born to me, Maya and Mahamaya. It was predicted of one that she would give birth to a son gifted with all the excellent signs, and by virtue of his strength, he would become King Chakravarty Of the other it was predicted that she would give birth to a son gifted with thirty two signs of a great man and that he also would be a King Chakravarty Of these two girls choose whom you would like to be the wife of King Sahasana.

"Sahasana replied Both the girls suit the young man, but as the right of one single man having two equal wives is not recognised, the girl about whom it has been predicted that she would give birth to a son gifted with thirty two qualities of a great man is the one whom I would like and she would be the only one whom I would present to



the assembled people. And, he ordered for her an escort of five hundred persons."

According to Buddhist literature, old prophets predicted to the father of Sakya Muni that his son would be either a very glorious King, who would make numerous conquests or that he would abandon his Kingdom to devote himself to meditation and that he would enlighten the minds and hearts of people by his saintly preachings. This is true and there is nothing legendary about it. The prophets had been looking for a further son for sowing their good seed, making prediction which served as advice and support to the prince and directing him towards the path of good work, and welfare of the whole world. The custom of prediction existed in those days as also of interpreting dreams.

We find in Chapter III of Lalita Vistara called "Complete purity of race," how much the prophets or the Rishis (sages) were pre-occupied with the thought which is the parent and the perfectly educated family worthy of the birth of Bodhi-sattva-Buddha? who is the gifted man, worthy of being the father and who is the woman worthy of being the mother of the great Rishi?

In the Dharmachakra Palace the pure being is seated on the throne of the good Law. The Rishi is surrounded in great glory by Bodhimatras

and by gods who have an equal fortune. Seated on the thrones the thought came to him, which was the purest and the perfectly educated family suitable for the birth of the Bodhisattva? And the mother and the father with natures pure, where were they?

And surveying well the country called Jambu, thought: who was that magnanimous Kshattrya of the royal race? Then seeing that all the families had some defect or other, the only one that was to him free from fault was the family of Sakya. Sudhadhana, born of a royal family, belongs to a race of rulers: he has a perfectly pure lineage. His family is happy and multiplies without confusion, it is respected by virtuous people and it obeyed the law.

The others also, in the town called Kapila, are gifted with thoughts of a pure law. Embellished with parks, gardens and viharas, the seat of birth (of the Bodhisattva) stands resplendent in the town of Kapila.

Those who are invested with a great force (as dignitaries) have the strength of two or three elephants. They excel in shooting arrows, but do not strike another in order to preserve life.

The charming wife of Sudhadhana is the first in a thousand, because she has attained perfection. Ravishing the heart, as a production of illusion she

is named Maya-Dev "Queen Illusion". As a young girl of the gods she is perfect in beauty, she has a well-proportioned body, and fair, jewelled limbs. There is not a man or god whose thirst for seeing Maya is ever quenched. She is not carried away by affection or stained by hatred. She is amiable, sweet, just and speaks with goodness.

Chaste and modest, she observes the law. She is without pride, without selfishness, without irascibility, without rage or malice. She takes delight in renunciation and has good thoughts. She appreciates the worker, and has and needs the use of falsehood by living always in the sphere of truth. She has the body and mind well under control and the number of womanly faults which cover the world, does not exist in her.

There is not a woman in the world of the gods and of the Gandharvas or in the world of men who could be equal to Maya-Dev. Where is then she who could surpass her? She is the one fitted to be the mother of the great Vishnu.

Through five hundred births, without a single exception she had been the mother of the Buddha, where Suddhodhana had been his father. She, it was, therefore, who had the requisite qualities to be the mother

She remains confined to her austerities, as an ascetic, and in practising austerities she always conforms a law. With the consent of the King she has renounced a favour—that of not obeying to casual desire for thirty two months.

Wherever she might be, standing, seated or stretched on her bed, her movements beam with the splendour of her good works.

There is not a god, not an Asura or a man who could look upon her with a thought of desire. Every one looks upon her either as a mother or a daughter—those who were honorable and gifted with the qualities of respectable men.

In consequence of the good works of Maya Devi the great family of the King prospers. An invader is never made to countries of neighbouring Kings, the glory and renown of the Prince augments.

As Maya is a supreme vessel—so also the venerable personage shines like a sovereign. One could, therefore, see two beings glowing with superior qualities—Laxmi and the mother Maya.

For, in the Jambudvaya there is not a woman capable of bearing in her womb the greatest of men, with the exception of the Queen gifted with vir-

valled qualities and who has the strength of a thousand elephants.

It is thus that these magnanimous children of the gods, with the Bodhisattvas accomplished in the great science, praise the gifted Maya who is worthy of being the mother of the child of the family of Sakyas."

I will now quote a passage from chapter V of the Lalita Vistara in prose and in verse (Gathas). The part in prose is impressed with all the beauty of oriental fancy, and the part in verse is natural, but at the same time elevated, grandiose and very characteristic.

Thus, Bodhisattva having examined the time of his birth, while he was in the excellent abode of Tusita caused eight signs to appear in the pure dwelling of King Suddhodhana. Thus this dwelling was without grass, without trunks of dead trees, without thorns, gravel, without sand, without filth, well watered here and there, quite cleared of all uncleanness, without whirlwinds of dust, without darkness, without flies, without wasps, without mosquitoes, without butterflies, without venomous snakes, filled with flowers and smooth as the palm of the hand. Such was the first precursory sign.

Flight of birds which live on Himaavat, the King of the Patangas Mountain, parrots, jays,

snakes, swans, herons, peacocks, geese, kumalas, kalabingkas, pheasants, and many others with wings variegated with beautiful colours, singing awesedly and pleasantly come into the pure dwelling of King Suddhodhana and perch in the terraces, the balustrades, the arches, the oval windows, the corridors and the roofs of the palace and being sportive and full of joy they show their mirth by their songs. Such was the second precursory sign.

And whatever flower—and fruit-trees of different seasons there were in all the pleasure gardens, parks and woods of King Suddhodhana, they were all at the same time covered with blowing flowers. This was the 3rd precursory sign.

And all the ponds the water of which was for the use of King Suddhodhana became full, of lotus with a thousand leaves of the size of the wheel of a chariot. This is the fourth precursory sign.

And whatever food stuffs there were in the pure abode of King Suddhodhana, clarified butter, oil, honey, juice of the sugar cane, sugar, and although consumed in abundance never got used up. Such was the fifth precursory sign.

And whatever musical instruments there were in the excellent and pure abode of King Suddhodhana in the midst of the large apartments for

Various drums, drums of burn earth (सुदुक्क), brass-drums, lutes, conch flutes, theorbos, cymbals all without exception gave out a sweet and melodious sound without being touched. Such was the sixth precursory sign.

And whatever receptacles were, in the excellent and pure woods of King Buddhadharma for gold, silver, diamonds, pearls, lapis lazuli, mother of pearl, crystal, coral and other kind of precious stones, all opened out and looked pure and shining and quite to (in) Such was the seventh precursory sign.

That abode was lighted on all sides with a perfectly pure light surpassing the splendour of the sun and the moon and producing a comfortable feeling in the mind as well as in the body. Such was the eighth precursory sign.

Maya Devi having bathed and rubbed her body with ointments covered her arms with various ornaments and puts on the finest and the most beautiful festive clothes, filled with joy and contentment and happiness, surrounded and preceded by ten thousand women, having approached the person of King Buddhadharma who was sitting at ease in the midst of the concert-hall and seated herself on his right on a seat of honour adorned with a

precious net spoke to King Buddhodhana in these  
Gathas with a smile on her face and without any  
knitting of the brows.

"Listen to me the excellent Lord protector of the  
earth and grant me the favour that I beg of you, learn  
from me the intention which gives joy to my heart.  
Have a joyous and contented heart.

I am about to read an sutra (i.e. my lord,  
a life of faith, of prostration of the eight members  
with a thought of compassion for the world).

Avoiding all harm to animate beings, and  
entertaining a thought which is always pure I do  
good to others even as I am good to myself. Hav-  
ing the mind far removed from thoughts of theft,  
having put aside, pride, art, O King, I shall not  
wrongfully obey my desires even as from a with-  
out wickedness or rudeness, I shall never use vain  
words, opposed to virtue.

Having abandoned malevolence, wickedness, hate-  
ful, disputes and pride, being removed from all kinds  
of lust or covetousness, satisfied with my fortune,  
acting with purity, not using a deceitful language,  
without envy, I shall walk in the path of these  
ten virtuous works.

Do not, O Lord of men, make me an object  
of your desire, we who rejoice in observing the



duties of an austere life. Let there be nothing in you, O King, which is not meritorious permit me to observe for a long time fast and the duties of an austere life.

It is my desire, master of men, after having promptly entered the most elevated apartments of the palace where the Awana perch, being surrounded by my friend, to regale myself agreeably on a soft couch, perfumed and strewn with flowers.

Let there be neither eunuchs nor young people, let not the vulgar women stand in my presence, let there be no disagreeable figure or sound or odour, but let me hear sweet and melodious sounds.

Let those who have been arrested or imprisoned be released and let all men who have been deprived of their goods be made rich. During this week distribute clothes, food, drink, chariots with horses attached, and saddle-horses for the joy of the world.

Let there be no dispute, no quarrels, nor hard words, but good will towards one another and benevolent and charitable thoughts.

In this city let men, women and children rejoice together like the gods who went into Nandana.

Let there be no chastisement by order of the King, neither for the great nor for the small, no oppression, no threats, nor blows, look upon all crea-

ture, O King, as an only son with a calm spirit and with thoughts of sweetness and benevolence."

The King having heard this pleasant speech said "Let it be exactly as you desire, I grant you whatever your mind has resolved upon and also the favour that you ask.

And the best of Kings having commanded came to his own suite

At the top of the most beautiful of palaces have an ornamentation composed of a profusion of beautiful flowers, of perfumes and choice fumigations, of parasols and streamers, embellished with a row of Tulas.

Let twenty thousand men brave in combats and variously armed, carrying arrows, lances, javelins and swords be in readiness at the place where one hears the voice of the queen and keep watch so that the queen may be without fear

Surrounded by women, like a daughter of the gods, after having bathed and rubbed herself with ointments adorned her body with the most beautiful clothes to the sound of thousands of divine instruments which gladden the heart, let the queen having ascended, sit down, like a daughter of the gods, in a heart-rejoicing couch with feet encrusted with a variety of precious stones, and covered all over with different kinds of flowers,

Let her rest on her couch, after having unfettered her wisdom of precious stones like a daughter of the gods who has gone into the garden of Miroka."

Maya Devi, gently asleep in her couch saw in a dream. A snow-white elephant with six tusks, beautiful feet and a superb trunk and a dark red head has entered her breast. The most beautiful of elephants was a graceful gait and with joints of the body hard as diamond.

And never did I, said the queen see or hear or enjoy such happiness, so that in a state of pleasure of the body and happiness of the mind I was completely absorbed in my contemplation.

After having risen from her excellent couch Maya Devi being well adorned with clothes and ornaments, with mind and body void of care, full of joy and rich and happiness, surrounded and preceded by a number of women, having descended from the top of the most beautiful of palaces, came to the town of Anukara. Seated in the wood of Anukara she sent a message to the King in these words —

"Let the King come, the queen wants to see him. Whereupon King Soudhodhana having heard these words, his mind was, filled with joy and

having risen from his dream, sat, directed his steps towards the wood of Anakes, surrounded by his countrymen, by the inhabitants of the town, by his wife and his parents and having arrived there he could no longer enter the wood but felt very heavy with it. Stopping at the entrance into the wood of Anakes, after having reflected a moment he recalled his Gatha. When I was at the head of a battalion of brave men I never felt my body so heavy as I do to-day. I cannot even enter in a discussion of my own family. What has happened to me and whom shall I consult on this subject? Then after having joined in with Rogers and made a movement of the head the number of men entered into the wood increased with respect. Then having looked at Maya and put aside pride and haughtiness he said 'what do you want me to do for you? What is the matter? Speak.'

Queen Maya related her dream to King Surashochana and told him. It is good, ruler of men, that you should promptly get here some Brahmins clever at explaining the Veda and dreams and well-versed in the rules of astrology for, they are to prognosticate whether the dream of mine has the stamp of truth in it, whether there is any good thing in store for me or a happy thing for me.

Having heard this speech the King at once sent for Brahmins learned in the Vedas and in the reading of sacred books.

The Brahmins spoke thus : You will have great joy, there will be born unto you a son with a body marked with signs, a noble descendant of a family of kings, a magnificent Chakravarti. If after having abandoned love and kingdom and palace he goes away and roams about as an ascetic exempt from passion by reason of compassion for all the world, he will become a Buddha worthy of the offerings of the three worlds and who with the excellent savour of Amrita will satisfy all the worlds."

Among the sculptures of Bharhut there is one which represents Queen Maya as lying on a bed, dressed and adorned with bracelets and necklaces, the queen is surrounded with servants, the sculpture represents night the queen is sleeping, at her feet is placed a lighted lamp, an elephant is seen descending on the queen.

The inscription of this sculpture consists of words "Bhagavato akkambh" i.e., to say "the descent of Bhagavat or Buddha," it is queen Maya's dream.

"Then queen Maya by the power of the splendour of Bodhisattva himself, having known that the time of Bodhisattva's birth had come, went to see king Buddhodhara at the first watch of the night and addressed to him these Gathas

"Sir, hear me tell you what I am thinking of. It is a long time since the idea of a garden came into

my mind. If it is no displeasure or bother or trouble to you may I promptly go to the grounds of the pleasure garden?

"You have submitted here to penitence and applied yourself to thoughts of the law. I bear within me a pure being since long. The Sais, the most beautiful of trees, are covered with blooming flowers. It is proper, O king, that I should go to the pleasure-garden.

"Spring-time, the most beautiful of all the seasons, is for women an occasion for personal adornment. The songs of cuckoos and peacocks resound in the woods. The dust of flowers hovers pure and brilliant and varied.

Well, give your order, without delay.

Having heard this speech of the queen, the master of kings being satisfied and joyous of spirit, said to the men of his suite get ready the horses, the elephants, the chariots and the foot-soldiers, decorate the garden of Lumbini which is the best I have.

Get ready 20 thousand elephants similar to the black mountains having the colour of clouds, well decked with pearls and gold, with nets of gold thrown over them, with little bells hanging from their sides, the kings of elephants with six tusks. Get ready

20 thousand snow-white horses with beautiful plaited manes, with gold trappings from which little bells were hanging, fast and light as the wind, for the king to ride upon. Promptly get ready a few bands of brave warriors, 20,000 a number, eager for battle and having swords, bows, arrows and javelins in their hands and let them respectfully keep watch over Maya and her suite, embellish the garden of Loumbini with ornaments of gold and pearl, decorate all the trees with costly drapery of all kinds like Nandana of the gods decorated with all sorts of flowers.

The servants having heard these words, the riding animals were at once got ready and the garden of Loumbini was decorated.

The servants said

Victory, victory! long live the prince of men! Everything has been done according to your directions. The time has come, Lord, look!

Then the best prince of men with a joyous spirit having entered the most beautiful of palaces spoke thus to the women

Let everyone to whom I am dear and who desires to please me, execute my orders by adorning her person.

Put on, with joy, soft and heart-enchancing clothes of various colours, soaked with the sweetest

perfumes, deck yourselves with pearl-necklaces spread out on your breasts. To-day you should all make a display of the splendor of your clothes and ornaments.

Let there be music, song, pipes, harps, tambourines and a hundred thousand heart-enchancing instruments to add to the joy of the sight of the gods. After honoring the senses of the senses let the virtues themselves be enchained.

Let queen Maya no longer be a best chariot of all and let no one else, either man or woman, get into it. Let women in variegated clothes drag the chariot. Let no one make any disgraceful or discordant sound anywhere.

When queen Maya coming out of the palace stood at the threshold of the door the entire happy company assembled at one door, consisting of horses, elephants, chariots, and soldiers, uttered a loud sound similar to that of the rough sea. A hundred thousand bells resounded, as a sign of benediction.

When Queen Maya Devi, surrounded by her suite came in Lumbini Garden, she promenaded from grove to grove and proceeded to a huge Platana tree which was the best of all the trees in the garden.



This account in prose (in Lalita Vistara) of the birth of Sakya Muni is accompanied by a description of miracles, which are very interesting from the artistic point of view and prove the richness of fancy of the Aryan people. The Queen Maya Devi approaching the Plaksha tree stretched out the right hand similar to a lightning in the sky and taking a branch of Plaksha, in sign of benediction she looked at the stretch of the sky and yawned and remained immobile. The gods approached the Queen to attend to her and to serve as her escort of honour, and they received the Bodhisattva who emerged from the right side of his mother. At the moment of his birth a large house came up from the earth. Nanda and Upananda, with a sign of the Nagas, showing half their bodies from the firmament and calling forth two currents of cold and hot water, bathed the Bodhisattva. Sakra and Brahma, the guardians of the world proceeded to the spot with many other sons of gods, numbering many hundreds of thousands, who as soon as the Bodhisattva born, bathed him and covered his body with all sorts of sweet smelling waters and fresh flowers. In the sky two Tonamars and a costly parrot appeared and the sky itself from the great lotus looked towards the ten points of space, with the look of a lion, or with the look of a great man."

The Buddhist traditions tell us that the Queen Maya Devi died immediately after the birth of the

child. Sidhartha was entrusted to the care of Maya, sister of the Queen who became the wife of King Buddhadasa.

I return to the subject of the prediction made to the Prince Sidhartha. The prophets went to different countries and saw that life had become hard, the laws were of excessive severity, and oppressed the people, who ardently called for relief and hoped that a saviour would come. The prophets, in consoling them, made their best to make them hold on to their hope.

One of the prophets, arriving in the country, where the good King Buddhadasa reigned over his pious people, and where the beauty of nature, and the softness of the climate tended to the softness of tendencies, hearing of the birth of the prince, entered the palace to predict his destiny.

When he saw this child beautiful and healthy, and born of a woman of the tender nature, the thought came to him that possibly the prince would be the saviour whose advent was anxiously awaited if he would only wish to renounce power and the vain glory of a conqueror of battles.

And it was thus that the prediction was made to the new-born prince.

The following is what has been said on this subject in the Gathas in *Laṅkā Vistara*

"After having seen the troops of the gods placed in the expanse of the heavens proclaiming the renown of Buddha, Asita the divine Rishi going on the top of mount Hma was filled with very great joy. What then is the name of Buddha whose effect is to bring joy to every being? My body is filled with comfort and my soul is full of peace and a supreme calm.

Could it be a god or rather an Apsara, a Garuda or rather a Kinnara? What is the name of Buddha, a title unknown before, which brings joy and pleasure? The Rishi looks with his divine eyes in the ten directions of space, at the mountains, the earth, the sea and clearly sees marvellous things on the earth, the mountain and the sea.

This shining light with beautiful colours gladdens the body and since delicate branches of coral come into being on the top of the mountains and the trees are adorned with flowers and laden with fruit and it is clear that a jewel will soon appear in the three worlds,

Since the earth shines, quite entirely united and without a spot like the palm of the hand, since the gods with a joyful heart shake their garments in the sky, since on the sea, the abode of the

king of Nagas, some marvellous jewels are floating, it is clear that the jewel of Jinas, producer of the mine of the law, has appeared in the abode of Jambū.

Since the misery of the path of wickedness is alleviated and people relieved of their grief are filled with joy since the troops of the gods who are in the expanse of the heavens are going away, filled with joy, since they sing sweet and heart-stirring divine songs, these things signify that in the three worlds a jewel has appeared.

Asita casts his divine eye on the country known as Jambū and he sees in the city called Kapila,—the city par-excellence—in the abode of King Budhodharma, him who is born with the signs of glory and merit, equal to Nataraj in point of efficacy. At this sight his heart being filled with joy, the strength of the Rishi was augmented.

In rager haste and with his mind full of astonishment he went with his disciple to Kapila—the city par-excellence and stood at the door of the prince of men. Seeing thousands of men belonging to the Raja's suite, the old Rishi said to the King's coachman: "Quickly announce that a Rishi is standing at the door."

This man having heard him at once went into the King's palace and thus spoke to him: "Sire, an

Arctic is standing at the door, quite old and worn out. This excellent Rishi takes delight in entering the house of the King, vouchsafe your consent, O best of Kings, give me permission to bring him in.

And having ordered a seat to be placed for him, the King said "Go and give him permission to enter." Anna, on hearing the words of the Coachman was filled with joy and pleasure and happiness, like a thirsty man longing for cool water and like one afflicted with hunger feels after taking food. Such was the joy which the best of Rishis felt on seeing the most elevated of beings.

"Victory and long life to you, O King" said he, with a joyful heart. And after having thus wished him prosperity he sat down, he who was calm and had subdued his spirit and appeased his senses. The King spoke thus to the best of Rishis "What brings thee here to the abode of the King of men, say quickly, O Muni!"

A son of great beauty is born to you, gifted with great splendour, marked with 32 excellent signs, strong as Narayana. To see him Sarvartha Siddha, your son, King, is my desire. This is what I have come here for, I have no other business here. Well, you are welcome to wish for such a thing and I am glad to see you. But the Young Prince is

asleep now. The favour of seeing him cannot be granted now. Wait a moment and see him, who is like the full moon, spotless and adorned with a number of stars.

And when this best driver of all, who has the effulgence of the moon in all his glory awoke, the King having taken in his arm him whose brightness surpassed that of the sun, thus said "Well, Kishi, look at him who is honored by gods and men and whose countenance is like very fine gold. And having seen his beautiful feet, both marked with a wheel, and rising respectfully with joined hands and placing them on his breast the magnanimous Kishi, well-versed in the Shastras, examined him, while absorbed in contemplation. He saw that he who had the strength of Narayana, was marked with excellent signs and shaking his head, he who is venerated in the Vedas and Shastras saw the two paths of Buddha.

Either he will be a Chakravarti King or a Buddha, the best man of the world. With tears in his eyes and in a humble spirit he began to heave deep sighs.

It made the best of kings anxious. Why does the Brahman cry? It must be some fancy which Asita foresees about my Sarvarth Siuha. Tell me the truth. Why are you crying, Kishi? Is it good or bad? There is no misfortune or obstacle for your Bodhartha. It is on myself that I am crying, O

master of men ! Because I am old and worn out, because he will be Buddha, honoured by the world, when he will preach law.

And I shall not see him with an eye full of joy ! That is the reason why I am crying. For him who is without a spot and on whose body there are 32 excellent signs, know, O king, there are two ways and no third one. He will be a Chakravarti king or a Buddha, the most elevated in the world.

He will not be attracted by the qualities of desire, but on the contrary he will be Buddha. Hearing the Rishi's prediction, the ruler of men, full of joy and happiness got up with joined hands, respectfully saluted the feet of the child in these words : you who are visibly honored by the gods and praised by the Rishis being gifted with great strength !

I salute you, the excellent conductor of the caravan of men, honored by every creature in three worlds.

The joyful Asita then said to his sister's son : Listen to what I say. When you will know that he is a Buddha, gifted with intelligence, who in this world, turns the wheels of the law, then quickly enter into religion under the directions of the Muni and you will obtain deliverance.

Having saluted both feet of the child and having turned round him 3 times, keeping his right hand towards him, the excellent Mani said.

"Your games, O king, have been beautiful and abundant since you have such a son, with his law he will satisfy the world comprising of gods and men.

And leaving the town of Kapila the best of Rishis came to his hermitage in the forest.







## CHAPTER III.

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Since his tender childhood prince Siddhartha Sakya Muni had a very mild and meditative character and he was gifted with great intelligence. He grew up surrounded by the most tender care of his father King Sudhodana and his aunt, the queen Maya, who replaced him his mother. The child attracted towards him the sincere affection of the persons who surrounded him, by his spirit and his kindness.

As an example of his kindness, I shall cite an incident of his life when he was 12 years old, he was one day hunting, when his cousin Devadatta aimed an arrow at a beautiful white swan. The bird fell down at the feet of prince, who was sitting cross-legged, as generally he used to sit. The prince took out the arrow from the wound of the suffering bird, applied fresh herbs and soothed the bird's pain. Then he drove the arrow into his own hand to experience the pain that the bird felt and he trembled of suffering. This feeling was, until now, unknown to him, then he cured the bird, till it recovered completely.

There is nothing legendary in this account and that is the reason why I have cited it. According to

Aryan customs the princes used to take part in the chase. People used to shoot the ayan because it was a beautiful bird and an easy object of aim on account of its great size.

The noble and tender nature of princes revolted against the pleasure that involved suffering for other creatures. I have found an affirmation of this in the words of Asoka who being under the influence of Buddha prohibited chase in order that people might not take pleasure in the suffering of other creatures.

The son of the King Sidertha received the highest education that at his time the Brahmans and Kshatriyas received. Being gifted with a studious mind, desiring to know all, he dedicated himself to very serious study, under the direction of the best pedagogues and scholars of his time.

He passed the days of childhood and boyhood in observing nature and meditating.

The night of full moon with a starry sky made a deep impression on him. He loved to think during this solemn night. He loved to observe the movements of the stars, change of light and the effect that they produced. He asked the astronomers about this and they gave him explanation. It was the learned Brahmans who could

make the prediction from the stars. The young prince became versed in geometry under the best architect and mathematician of his time who erected the palaces, the temples, the monuments—very complicated. \*

The highest science was ordered the construction especially the king, on whom depended the erection of the palaces, the temples and the monuments, were obliged to receive all necessary instruction.

The architecture of the time of Sakya Muni had reached a very high degree of perfection. The constructions were solid beautiful, well proportioned and light. It was then not difficult for the architects of posterity to bring this art to its perfection, to adorn and to vary it according to the country, the nature and the taste of their contemporaries.

Buddhartha made also very complicated calculations as all the sons of Brahmins, Kshatryas and rich merchants did, because preparatory study in mathematics was necessary for commerce. The Kings themselves were engaged in commerce, fixing

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\* Result of the combinations of the geometric planes and bodies. In the interior the walls of the palace were decorated with arabesque and ornaments, results of the geometric combinations.

the price for every kind of merchandise, receiving a certain interest as profit. He was obliged to maintain the army.

The country of the Sakyas was very much animated with commerce, with people of different countries. Owing to that the prince got some idea of the existence of other peoples such as those of Asia, Africa and Europe.

The merchants, bringing diverse merchandises, told him about the nature and the customs of their countries and it was the slaves from Greece and Persia and of other countries who served as interpreters; sometimes the merchants themselves, who knew different languages explained their ideas, or who kept with them the emigrants from India, who served as experienced guides and interpreters.

The young prince knew the history of his own country and that of the creation of the world according to the Vedas. He studied the epic poems, legends, fables and proverbs of the *Panchatantra*, which belongs to diverse epochs, but the first compilations belong to very remote times.

The Brahmanic period with the division of caste, with the growing severity of the law, making deep impression on the humour and on the life of Aryan people, did not yet annihilate art of composing

poetry, these creative power continued developing; the poetry varied in its character, receiving very often a shade of melancholy.

In the programme of young Brahmins and Kshatriyas entered the composition of poetry, hymns, fables, and those who were gifted enough composed also verses. Siddhartha who was very talented, who loved nature, observation and meditation expressed very eloquently the richness of his ideas and sentiments in poetry. The reader shall see later on how the young prince charmed in gathers his ideal of woman, bride and wife as incarnation of the physique beauty in full harmony with her inner world, rich with the treasures of spirit, goodness, modesty and good education, with strong character full of self control and acting always in the way of goodness. I shall later cite the verses dedicated to the ideal of woman, translated in prose from Aryan original gathas. I shall add to this analysis of character talents and instruction of the young prince that he loved music and played on different instruments.

Proportionably to his growing, Prince Siddhartha became always more and more private, he desired sincerely solitude, and loved to observe nature and to give himself to meditation. The clamorous company of his courtiers did not attract him. The chase, one of the principal amusements of Kings

and Kshatriyas, to which the youths gave themselves up, and which is always united with the suffering of other creatures, brought only sorrowfulness to the young Prince, and he always refrained from such diversions. "The spring having passed, says Lalitavistara Chapter I, called *the village of ploughmen*, "when the first month of summer came, full of flowers and birds and young branches, resounding with the songs of storks, peacocks, parrots, jays the sons of Sakya in great numbers, went abroad. Chanda surrounded by young men as if, girls, let us go to see the young Prince. 'Why do you stay at home.' like a Brahmin come let us go to the assembly of women.' At midday the perfectly pure being, surrounded by 500 servants, without informing his parents, went to the village of ploughmen, and in this village of the best of Kuru, there was one Jambu tree with numerous branches spread out. Having seen their work, attended with suffering he said 'Woe to all that is composed which produces numerous sufferings. Going under the shade of the Jambu tree, with concentrated mind, making himself a carpet of grass, sitting with legs crossed and the body straight the Bodhiatta gave himself up to the four contemplations about virtue.

The King Suddhodana, seeing the soft and meditative character of his son and his inclination to re-

itude, had apprehensions, that the prediction might come out true, which announced that his son would soon abandon his Kingdom. Therefore he ressembled the most respectable personages of his court in order to consult with them, for avoiding from Sudartha the destiny of a preacher predicted to him by the prophets. The adv. were proposed to the King to marry the young Prince and by the chain of love make him renounce asceticism and meditation and to attach him to family, Kingdom and power.

The King said (Chapter XII. *Laila Vistara*)

The young man is difficult to prevail upon. We shall advise him saying. Who is the young girl that suits you? Afterwards all being remembered told the Prince the affair which was discussed.

The young Prince said. After seven days you shall know my reply and Bodhisattva began to think. I know desires are endless, they are the root of pain always accompanied by sorrow, sickness and enmity, they are like a poisonous leaf which brings fear, like a fire, like the sharp edge of a sword.

For the objects of desire I have no inclination and I find no enjoyment in the company of women. I must live in a silent forest, with a very calm spirit given by the happiness of meditation and



contemplation. Having meditated more, and displaying the wisdom of the means and thinking, how to bring about the perfection of beings he was taken with great compassion, and at the same moment he recited these Gathas —

In the midst of the confused vegetation of a marsh the lotus grows, in the midst of a crowd of men the king receives homage but the Bodhisattvas are in the best surroundings where they discipline hundreds of millions of creatures for immortal joy. These were wise Bodhisattvas before, who were seen with wife and son and attendants of women. Nevertheless, they were magnetized by the desire and undistracted from the happiness of contemplation. Then I shall relate the qualities of those men. A woman who shall be vulgar, shall not suit me— who shall not have the qualities of good conduct and always telling the truth—she who pleases really my mind is the modest and pure of body, nation, family and race. He wrote in the Gathas the list of qualities, saying, such a young girl whose qualities I have described you can choose to me, a vulgar creature without education can not please me.

In the prime of youth and beauty, and at the same time without pride of beauty, as mother and sister she must act with a spirit of goodness, re-

joining in renunciation, accustomed to making gifts to Brahmins and Saramans—such a woman, O my father, I wish you choose to me.

Without pride, without greediness, without cunning, without envy, without artifice, not deviating from truth.

She must not, even in dream, think of other men. Satisfied with her husband, she must always be restrained and modest.

Let her not be proud and haughty and presumptuous, but modest and as free of pride as if she was a slave.

Let her be without passion for liquors, without covetousness, avoiding to ask, she must be satisfied with her fortune.

Strong in truth, without levity without girliness, without pride and invested with the clothes of modesty she must not like spectacles and feasts, always acting in accordance with the law, keeping always pure the body, word and thought.

Without taste for sleep and laziness, not troubled by pride, full of judgment, doing good action practicing law, respecting her father and mother as spiritual guides.

Good and kind to the slaves of both sexes as to herself, she must go to bed the last and be out of it first of all. She must act with goodness and kindness, without affectation, as a mother. Such a woman, O master of men, wish you choose for me.

In the meanwhile, as King Sudhodana, having recited these gathas, addressed himself to Parshita, "O great Brahman and ruler of all the house of Kshatriyas, the great only, examine the young girl. She is whom these qualities may be recognised, no matter if she be the daughter of a Brahman or a Kshatriya, introduce her to me. The question is that the young Prince does not care for race, he only regards quality. At the same moment he pronounced these gathas.

Be she the daughter of a Brahman, Kshatriya or Vaishya, or even of a Sudra, she who possesses these qualities—bring her to me.

My son is not dazzled by family or race : the rare qualities, the virtues—these it is what his mind delights. The King Sudhodana was to such an extent impressed by the ideal of woman cherished by his son, that in his mind a solemn revolution was produced : he was entirely penetrated by the idea that the origin of the girl has no importance if she possesses the rare qualities. The King transmitted the will of

his son to the Brahman, who like the King was impressed and moved by the pleas of the young Prince. At this time when the severe division of caste existed, the Sudras were treated with deepise, whilst the King was considered as the representative of the divine will and power one should not slight a monarch—not even when he is an infant,—says the law of Manu, by thinking that he is only a simple mortal, for it is a great divinity which resides in that human form.

The young prince did not wish that at once should be paid to the birth of the young girl, who should be chosen as his fiancée (whether she be daughter of a Brahman, Kshatriya, Vaisya or Sudra) provided she was gifted with all the desired qualities. This new idea of equality amongst men and his wish that respect be paid to a man not according to his social position but to his qualities and personal merits created quite a revolution in the ideas and established customs of the times.

Then, the religious Brahman, taking the list in Oathas, went away to the great city of Kapilavastu, and, searching from house to house for a girl gifted with similar qualities and not finding a single one so gifted, he at length reached the house of Dhanupani of the Sakya race. On arriving there

he noticed a young girl remarkably beautiful and gracious, dazzling the eye by her beautiful complexion in the first youth of her beauty and named—the pearl of women. Nevertheless, the young girl having touched the two feet of the Brahman Parohita spoke to him thus: Great Brahman, what service can I render thee? The Brahman replied in the following Gatha.

The beautiful son of Sadhadhana is marked with thirty-two signs and is gifted with many qualities. A list of the qualities which a wife should possess has been written by him. She who has those qualities will be his spouse.

The young girl having looked through the list, presented a smiling countenance and replied to the Brahman by this Gatha. Brahman, I have in me all the requisite qualities.

Oh, that this amiable and beautiful young man was my husband. The young man has spoken, if this be his desire, let there be no delay, he could not live with a vulgar and uneducated person.

The King made the announcement by the ringing of bells in the great city of Kapilavastu. In seven days the prince will appear and distribute charming clothes to young girls. Let all the young girls on that day gather together in the reception hall.

On the date fixed by the king all the young girls of Kapilavastu gathered in the palace. Timid, with their eyes cast down, they passed before the young prince who distributed clothes to them. He had no farther presents left when last of all approached Gopa—the beautiful and graceful being—who with a melodious voice reaching the heart, looked upon Sidhartha with her beautiful big eyes, full of intelligence and told him has not the young prince a present for me?

The people of the court had watched the movements and expression of the young prince. They noticed Sidhartha who was at first sitting indifferently and finally calm change his expression at the sight of the graceful Gopa. He was moved and felt excited in the presence of the young girl, rose from his seat, and placed on the neck of Gopa his own neck ace. One felt that these two beings so noble and so beautiful loved each other, and united together presented a charming harmony.

King Sudhodhana told the father of Gopa you must give to my boy your young girl. Dandapani replied Lord, the prince has grown up in softness within the palace walls, it is a rule with our family to give our daughters only to those who are adept in the arts. The young prince does not excel in the arts,

he does not know either the rules of fencing nor those of the exercise of the bow, nor of pug war or fight. Kog Sudhodhana saddened by this observation, communicated to his son the words of Dandapani. Sidhartha calmed his father by saying that if he did not exercise these arts, it was because they did not please him, but that he was smart and strong by nature and that he hoped he was not less clever than others. In fact Sidhartha came out victorious in a contest made before an assembly.

Gopa like the young prince had a mind very enlightened, independent and noble, she also created a certain revolution in the palace by her customs and ideas, in the presence of her father-in-law and mother-in-law and the people of the house, whoever they might be, she did not veil her face. Those people, severely blaming her, thought: this young girl has loose ways, because she is never veiled (Lalita Vistara, Chapter XII). Then Gopa, of the family of Sakya, having heard of this, recited these Gathas in the presence of all the people in the house as honorable person being unveiled shines in all positions, seated, standing or walking, the jewel Mani exposed at the top of a standard, appears more brilliant. Everywhere the solemn and honorable person shines, the ignorant man, however dressed he may be, does not shine.

Those who are masters of their own body and have well-subdued the defects of the body, those who being masters of their language, have always those who having repressed their senses are calm and have their mind satisfied, why should such persons veil their faces?

No matter how they might cover their bodies with thousand dresses, those who, with a dissipated mind, have neither shame nor modesty, and who want any of those qualities have not even a truthful language, go about in the world more naked than those who are already without cover of clothes.

Those women, who with a reserved mind and senses always restrained, being married with their husbands, do not think of any other persons than them alone without their veil like the sun and the moon—why should such persons cover their faces? The great minded Rishi adept in penetrating deep into the thoughts of others, know my mind, as the assemblage of gods know my conduct, my qualities, my manners and my modesty—why should I then veil my face?

The King said: Since my son is adorned with qualities and since the young girl also shines by her qualities the two pure beings when united will be like clarified butter and the essence of clarified butter



The marriage was celebrated. King Siddhahana gave them a beautiful palace where they were surrounded by the joyous company of a number of young girls, who danced, sang and played on different instruments of music to make their lives agreeable.

Living in his palace, however, Sidhar in one day wished to know his city. His father, who was just occupied with the thought of keeping aloof from his son all subjects of sorrow ordered that on the day when the prince would go to his city, the sick, the blind, and the plague-stricken should not leave their house. And the city being well decorated, Sakya Muni was quite surprised to find people coming to meet him, breathing happiness and being quite charmed, he declared the pleasure he had in living there. He also desired to know more of the beautiful country which was then unknown to him. But as soon as he was out of the gate of the city, he saw an old beggar coming out of a small and wretched hut and approaching him begged alms of him. He was bent by age and moved with difficulty under the weight of his infirmities. Then the Bodhisattva (Chapter XIV of Lalita Vistara) asked him charioteer Charioteer, what is this weak man who has scarcely any strength, with his flesh and blood dried up, with muscles stuck to his skin? Whose head is gray and

the teeth chattering, and whose body and limbs are thin, who, resting on his stick, moves with difficulty? Prince, was the reply, the person you see is an old man, a few years back he also was as young and full of life as yourself.

Quite pensive and shocked by the encounter, he wished to return to the palace at once.

The following day he again went out and without making himself known, mixed in the crowd and had other encounters he met a man infected with plague, a terrible sight and writhing in frightful sufferings.

Charoteer, enquired the young prince, what is this man with rough and livid skin and his senses weakened breathing in difficulty and having all his limbs dried up, his stomach is in disorder and he is in agony of pain, he is living miserably dirty on his own excrements.

" Lord," replied the charoteer, " that man is spent up to the last, he has reached the threshold of death, Devoid of health and lustre and thoroughly deprived of strength, without protection, without shelter, without asylum, he has no longer any friends to help him "

" The health is then like the play of a dream," said the young prince, and the fear of disease has that terrible form. Who is then this new man who,

after having seen similar condition of existence, could have the idea of happiness and joy ?

The young prince had yet another encounter which also made a deep impression upon him, viz., that of a dead body laid out and disfigured, which his parents were wrapping in a wedding sheet.

" Who is this man Charoteer, who is placed upon a pyrequin ? Who are those men, with dishevelled hair, who are throwing dust on their heads, who are dragging round him and are beating their breasts while exclaiming all sorts of lamentations ? " Being answered that all men were destined to death, that there were very few who attained at a healthy old age and who without suffering quietly pass into the sleep of death, the majority meeting with premature doom from various painful maladies, Sidhartha exclaimed " Woe to the Youth which is worn out by old age ! Woe to the health which is undermined by malady ! Woe to the life of man which does not last long ! Woe to the attractions of pleasure which seduce the hearts of wise men ! If only there was no senility, no malady, no death with that great pain which is supported by the five elements of existence ! No, not even the senility, the malady and the death which are always joined to each other ! [ It is well, after having returned with think of the deliverance ]

"I am rich," thought, moreover, Sidhartha "young, strong, happy. Nevertheless my wealth and power will not prevent my hair growing gray, my face getting hideously wrinkled, my limbs becoming twisted by pain nor those who love me from weeping over my tomb. How can I then rejoice over my treasures, my health, my pretty and young spouse and my future child, since I know so well the fate that awaits me? And yet I have as much of good fortune as a man may have. What may then be the existence of the multitude of those who labour, who are in poverty, who are badly treated and suffer from hunger?"

He resolved to know well the life of his people, often he went out incognito from his palace. Thus he came to know that life was painful, that there was struggle for existence, and that often wars broke out amongst men, no pleasures of life can secure immunity to malady, senility and death, and he himself, his wife and his friends would not be spared. "Alas", said he, "I shall not limit my life to the passing pleasures of the palace and shall not leave traces on the way of my life by conquests, but shall devote my days to bring some relief to the life of men."

By surrounding him with luxury and pleasures and keeping aloof from him all that could have a melancholy look, his father involuntarily helped the young prince to abandon his Kingdom, for after his son had seen three diurnal sights, the great contrast with his own life struck him. We ourselves all feel sad impressions at the sight of sickness, weakness of old age and funeral. We also have thoughts about the uncertainty and fragility of our life. But ordinarily we stop very little at these thoughts, those sad impressions yielding to newer impressions, ever since our very tender childhood we are in a manner used to this sight of sickness, old age and death. But the prince saw them so suddenly, that he was quite upset by them and thought he could not any longer enjoy without concern. Besides being in the position of a prince it was doubtless part of his duty to take part in fights. All his noble nature revolted against violent actions which could cause so much sufferings to others. In such conditions life would seem to him to be like a martyr. Secretly leaving his palace he heard people talking of the prophecy made about their prince. That prophecy, that he might become the saviour of so much suffering and the preacher of luminous ideas, for the faculty of men, caused him immense pleasure.

His sweet nature replied to this with ardour, he found in these words a good help for himself the affirmation of his own thoughts, he good counsel that he must follow and in this way he should bring happiness to peoples, and to himself the joy that nobody could take away from him

As a contrast to the three drama encounters •  
Siddhartha made another one day

“ Who is this man, coachman with a calm spirit and so quiet, who goes about with downcast eyes looking only over the space of one yoke-length, dressed in a robe of a reddish colour and with a deportment so perfectly calm. He carries a vessel for alms and is neither proud nor haughty.

Lord, said the coachman, this man is one of those who are called Bhikkhus (religious mendicants). After having renounced the joys of desire he has a perfect and disciplined conduct. He has become a wandering monk and is in quest of calm within himself. He is without affections and without hatred, and goes about begging a me.

“ That is good,” said the Bodhisattva, “ it is well-said and it makes me envy him. The life of a monk has always been praised by the sages, it is something which is useful to himself and also to

other people, it is a happy life; it is Amrita, full of sweetness and the fruit of good works,

Later on, Buddha himself has related to his disciples, when they questioned him on this subject, how he got the idea of abandoning his kingdom, quite naturally his disciples wished to know the thoughts of their master before his departure, the very day of the renunciation and also the thoughts which came to him later on and Buddha also felt that it was his duty to tell them all for their good and also for that of the whole world.

Thus, at the time of Buddha's leaving his paternal home (says the author in the prose portion of the *Lalit Vistara*) a son of the king spoke to him in these Gathas (but it is not the voice of the gods but the voice of conscience that spoke to the prince) He who is blind cannot set himself and the blind man cannot show the way, but he who is released sets free and he who has eyes shows the way to the blind. The youth is quickly passed, like the mountain-torrent whose rapidity is great and strong. When your youth is gone, the idea of leaving the family comes to have any beauty is lost. That is why you who have a beautiful form fulfil your promise after having left your family while you are in the flower of your youth, do the affairs of the gods.

King Suddhodhana seeing that even marriage could not turn him away from his meditations and always fearing the accomplishment of the prediction wanted to act in such a manner, till the time of renunciation as predicted by the prophets had passed away, that his son might not be able to abandon the palace.

At the gate were placed men fond of warfare, having swords or other arms hanging from their belts; elephants, horses and chariots were there as also men covered with armour and mounted on elephants. Ditches were dug, enclosures with arrows were made and solid doors were placed whose noise could be heard for two miles.

The whole troop of the anxious Sakya watch day and night. This great army makes a ringing noise. Fear gave the troubled town a restless spirit.

Oh, that the pure being may not depart from here, that the descendant of the family of Sakya may not depart! Oh, that this race may not be interrupted!

And the young women received the order never stop the singing, always keep yourselves ready, excite his heart by the games and the pleasures. Employ all the feminine enticements with much



not stir. Take good care and set up preventives against the pure being's running away. The following three Gathas adopt the fantastic style. "The preliminary signs of the time of the leaving of the excellent driver are these. The geese, the storks, the peacocks, the jays and the parrots cease to sing on the palace, on the oval windows, on the arcades and on the terraces, they remained like dreamers, sea-headed and with drooping heads.

In the reservoirs and the ponds the brilliant lotuses will fade and dry up, the trees will have their leaves dried up and being denuded of their flowers will not bring forth fresh ones. The flutes and lutes and guitars furnished with strings will break all of a sudden; the drums and tabourines being struck with the hand will break without giving forth any sound.

The whole of this troubled town will be completely overcome with sleep. No longer will any person care for any dancing or singing or for any pleasures. The King himself with a deeply afflicted heart will give himself up to dark thoughts. Ah! unfortunate to the race of Sakya! Cannot the great supernatural powers prevent its destruction?

Here is the continuation of the account in the Gathas which contain the real fact "white Gopa-

and the princes were in the same bed, the prince at the hour of midnight saw this in a dream. The whole earth was shaken with the mountains and their peaks, the trees were shaken by the wind and being broken and uprooted were lying on the ground. The sun and the moon with the stars which are here continually both fell from the heavens on the earth. She saw that her hair had come out loose by her own hand and her jewels had fallen down. She saw that her hands and feet had been cut away and she was naked, that her pearl necklaces and her jewels were broken, that the four legs of her bed were broken and young men stood on them. She saw that the well ornamented canopy of the king's chamber was broken and as the ornaments had dropped and scattered and were blown away by the wind, the four corners of her bed were scattered and the four legs were scattered. (Wonder to see the bed).

She came up and came out of the town palace of darkness and in her dream the beam of rainbows made of costly materials were broken, the garlands of pearls which were hung on them fell down and the great dream was agitated, and then she saw that Meru, the King of mountains, was shaken to his foundations.

Such were the things that the daughter of the Sakya saw in her dream and waking up after hearing

them she said to her husband tell me, Lord, what will happen in consequence of such things having been dreamt. My memory is lost, I do not see any more and my heart is full of grief.

After having heard these words, he who has the voice of the Kaimonaka and whose voice is like the sound of the drum whose accents are pleasant like those of Brahma spoke thus to Gopa. be content for there is no fault there. It is those beings who at another time have practised good works, that see these dreams. What other person afflicted with so many sorrows has dreamt of such things? Since you have seen in your dream that the earth was vigorously shaken and the mountains with their peaks had fallen down on the earth the Gods, the Rakshasas and the Bhutas will also render their homage unto you.

Since you have seen the trees uprooted and your hair cut away by your own right hand, after having done away with natural corruption you will unravel the mysteries of the composite things of nature.

Since you have seen in your dream that the sun and the moon have fallen down, as well as the stars and the planets, very soon, Gopa, after having conquered the enemies, born of natural corruption, you will be praised and honoured in the world.

Since you have seen that your pearl necklace has been scattered, your body mangled and quite naked, very soon, Gopa, having abandoned the female body you will become a man.

Since you have seen the bed with its legs broken and also the handle of the parasol, ornamented with precious things broken, very soon, Gopa, you will see me become the only parasol in the three worlds, after having passed through the four currents of life.

Since you have seen hundreds of millions of lights come out of the town plunged in darkness, very soon, Gopa, I shall make the light of wisdom shine in the whole world blinded by ignorance and trouble of the spirit.

Since you have seen the pearl necklace as also the precious gold wool broken, Gopa, knowledge will unveil the mysteries of composite things of nature, after having cut away the net work of natural corruption.

Since, Gopa, you have always honoured me and treated me with great respect there is neither any bad path nor sorrow for you, soon you will enjoy yourself and be filled with very great joy.

Formerly alms used to be given with pleasure, good conduct practised and patience always observed

by me. That is why those who will have faith in me will all be filled with pleasure and joy.

In some ten million Kūpas in the world of transmigration the path of intelligence has been well purified by me. That is why for every one who will have faith in me the three bad paths shall be closed.

Be happy and cultivate a gay disposition, be joyous and cheerful. Soon you will obtain joy and contentment. Sleep Gopa, the prelate, are auspicious for you.

He who has the netre of good works and has for matrix a noble splendour seen in his dream these precursory signs which appear at the time when the best of men who have previously accumulated good works leave their family

Such a person sees large hands and feet playing in water with the four great oceans, the whole earth becomes a well-adorned bed and Meru, the best of mountains, becomes a pillow for his head.

He then sees in his dream a living light spreading its rays over the world, its profound darkness penetrated and a parasol coming out of the world and illuminating the three worlds. By contact with this light the sufferings of evil are soothed.

Four black and white animals lick his feet. Birds of four colours after having come become of one colour. In climbing up a mountain of fith of the most repulsive kind he goes along unscathed.

He also sees in his dream several hundred millions of living beings filling with water a river along which they are carried. And he becoming the ship, after having crossed one-half, takes the others across and sets them down on excellent ground where there is neither fear nor sorrow.

He also sees quite a number of languishing beings stricken with diseases and deprived of the brightness of beauty and with enfeebled strength, and having become a physician gives plentifully of medicinal herbs and delivers from sickness millions of beings stricken with various diseases. Seated on a seat of Mount Meru which serves him as a throne, he sees the disciples and the gods who with joined hands bow before him. He sees his victory in the midst of the fight and the gods of heaven give out shouts of joy, such are the things which Bodhisattva has seen in his dream on account of his pious and meritorious vows.

When the wise and courageous Bodhisattva left, the whole town of Kapilavastu was awakened. Every one thought: the young prince has taken to rest, and being happy they spoke to one another.

Gopa as well as the whole apartment of women being awakened look at the bed and not seeing Bodhisattwa in the apartment of the prince of men cry out Oh! We have been deceived! Where is the Bodhisattwa gone to?

The King having heard this noise throws himself on the ground at the same time crying out Oh! My only son! Besprinkled with water from every side he came to himself (under the care of hundreds of Sakyas.

Gopa falling from her bed on the floor tears her hair and scatters her ornaments. Alas! I had been old about this before by the guile of men! But the separation from all that is dear to me has come very soon! The most beautiful of all, with faultless and well proportioned limbs, brilliant, perfectly pure, dear to all creatures, winning every body's heart, fortunate and happy and worthy of being honoured in heaven and earth! Oh, where are you gone after having run away from my bed?

I shall not drink any pleasant drinks nor eat any savoury dishes, I shall sleep on the ground and wear as my crown the matted and tangled locks of ascetics, I shall give up the habit of bathing and practise the habits of penitence so long as I do not see Bodhisattwa full of good qualities!

All the gardens are without flowers and fruits ; the pure garlands, now dark and faded seem to be covered with dust. This house is no longer bright, it has been like a desert since its abandonment by the best and the greatest of men

O melodious sounds of instruments and the sweetest voices, O apartment of females with blinds of gold trusses and filled with a profusion of ornaments, I shall no longer even look at you since I am deprived of him who is full of good qualities.

The sister of Bodhisattva's mother who was seized with great sorrow and grief consoles Gopa saying " Do not cry, O daughter of the Sakyas. Formerly it was told by the greatest of men. I shall so act in the world that people will be delivered from old age and death "

And the great Buri who has practised a thousand virtues had arrived at the distance of 6 Jojans in the middle of the night. He had given to Chandaka the best of horses and the ornaments saying " Take them and go back to the town of Kapila.

To my father and to my mother repeat these words of mine " The young prince has left, do not grieve any more. He has said that he will return when he has attained the supreme intelligence, and after having heard the law your spirits will be soothed."



Chandaka also said in tears to the guide of men  
I have neither strength nor courage. If the rela-  
tives of the best of men being gathered together  
strike me say ng Where has the Bodhisattva who  
is full of good qualities been taken ?

Bodhisattva replied Do not fear anything  
Chandaka Being joyous they will look upon you  
as a preceptor They will behave with you with the  
same benevolence as with me.

Chandaka having taken the best of the horses  
and the ornaments had arrived at the garden of the  
best and the greatest of men The guard was startled  
with joy and told the Sakyas the happy news

The young prince with the best of horses and  
Chandaka has arrived at the garden, you must not  
wait for him any longer " The King having heard  
it was beside himself with joy and came out sur-  
rounded by a number of Sakyas

Gopa who knew the resolute spirit of Bodhi-  
sattva did not rejoice and put no faith in his  
words. It is impossible that the young prince  
having once gone should return here.

The King having seen the excellent horse and  
Chandaka gave out a loud cry and fell on the ground  
stretched at his full length. Oh ! my son, so clever

at singing and playing musical instruments, where are you gone after abandoning all your royalty ?

Chandaka, speak to me frankly here. What is Rudhivattwa's plan and where is he gone ? Who has been his guide ? Who opened the door ? How has he been honoured by the Gods ?

Chandaka said : Listen to me, lord of Kings. At midnight in the town when young and old alike were enjoying profound sleep Rudhivattwa said to me in a gentle voice : Chandaka, surely give me the king of horses.

And I tried to wake up the men and the women. But they were sleeping so soundly that they did not hear my voice.

With tears in my eyes I gave him the King of horses saying : Go now wherever you please.

Chandaka continued his account in a fantastic style, we must not think that in speaking thus he made fabrications of his own. His imagination under the influence of night showed him and that was really taking place and that as a matter of fact the prince was leaving his palace. We should remember also that the Aryans looked upon Kings as representatives of divine will and power and that according to their belief they figured in everything as emblems of powerful divinities.

The doors provided with machines were opened by Sakra, the four guardians of the world held each one foot of the horse. The hero having mounted, the vault which composes the 3 thousand (worlds) was shaken. In the immense space of heaven he advanced.

A great light burst forth destroying darkness and obscurity. Flowers fell and hundreds of melodious instruments resounded, the gods as well as the Apsaras praised him. He advanced across the heavens surrounded by the gods.

In the meantime Chandaka having taken the best of horses and the ornaments had arrived with tears in his eyes at the apartment of the females.

Gopa seeing Chandaka and the best of horses faulced and fell on the ground stretched at full length.

The whole number of women eagerly try to restore her and taking some water bathe the daughter of the Sakyan with it saying in fact she is going to die, being overwhelmed with grief, if the separation of the two beings who are so fond of each other has taken place.

With a great effort the disconsolate daughter of the Sakyan throws herself on the neck of the King

of horses and recalling to her mind the amorous games of former times gives expression to her grief in various ways

O you who were my joy! O my husband, the premier man with a face spotless as the moon! O my husband, beautiful of the beautiful, gifted with excellent signs and endowed with a brilliance without spot!

O my husband with faultless limbs, well-born, who was so well brought up and who is without his equal! O my husband, gifted with eminent qualities, honoured by gods and men and supremely compassionate!

O my husband, gifted with strength, possessing the vigour of Narayana, conqueror of his enemies! O my husband with a very sweet voice which resounds like the song of the Kalabinka and who has the sweet voice of Brahma!

O my husband with infinite glory, who has risen by virtue of his hundred meritorious works, possessor of spotless virtues!

O my husband, well-born in the garden of Lumbini which resounds with the buzzing of bees! O my husband with a glorious name, honoured in heaven and on earth, tree of knowledge and spotless virtues!

O my husband with the sweet savour, with lips  
 red like the fruit of the Pumba, with eyes long  
 like the leaves of the lotus, with the skin of the  
 colour of gold! O my husband with teeth, pure and  
 well-set and white as heifer's milk and the morning  
 snow! O my husband with a beautiful nose, with  
 beautiful eye-brows in the middle of which is the  
 sign Omra without a spot. O my husband with  
 well-rounded shoulders, with an arched belly, with  
 legs like those of the gazelle and with a rounded  
 stature! O my husband with thighs like the trunk  
 of an elephant, with pure hands and feet and with  
 beautiful nails red as copper.

O you who were to me like the concord of  
 voices and instruments, performed with the odour  
 of the choicest flowers!

You who were the most beautiful of all the  
 beautiful women, you who were dear to me as  
 the perfume of flowers and who was the joy of the  
 female apartments.

Ah Kantake, steed of a noble race, companion  
 of my husband, where have you taken him? Ah  
 pitiless Chendaka, you did not call me at the time  
 when the best of men left.

He who comes to other peoples' and has gone  
 away from here! Why did you not, under these

circumstances, say one word even! To-day he has stolen away from this ancient town, he who is the compassionate guide of men.

How did he who comes to help people leave? Which way did he go out of this place, out of the royal palace? Whatever the country he may have gone to, a goddess of the woods and of the groves will be his lucky companion.

Chandaka, I who am now under a cruel affliction, had been shown a treasure, ravisher of my eyes, give me back the sight of my treasure.

Chandaka, parents should always be praised and honoured by all children

If he has left after abandoning them, then for a stronger reason he abandons the pleasure of living with a woman! Ah a curse on the separation from those one loves! It is like the short as a dance which is characterised by instability.

Being caught by their thoughts, the ignorant in consequence of their bad thoughts are subjected to birth and transmigration. This was formerly said by him. For him who is a created being subject to old age and death there are no friends.

May his hope be fulfilled! May he attain the highest of all intelligences! Then having come Back to the best of trees, and possessing knowledge freed from all passion, may he return here to the best of towns.

Chandaka with a sorry-afflicted heart heard these words of Gopa and then made this reply with a tearful countenance,

Gopa, listen to what I say At the hour of midnight when all the women were fast asleep as who has elevated himself by means of hundreds of meritorious acts said to me in private

Give me Kankaka. Having heard these words I looked at you and found you sleeping on your bed and cried aloud

Get up Japa, here is your dearly-beloved one away. A god stilled this cry and not a woman woke up.

I brought w. h tears in my eyes the King of horses decked with all his ornaments. Kankaka came up with a terrific splendour The sound of his hoofs resounded as far as one Kman though no boy in the excellent town heard it.

Being thrown into a slumber by the divines and covered over with gold, silver and precious stones, the earth, when rigorously struck with the Kankaka's feet, gave forth a sweet and solemn terrible sound

But no man heard it. It was then the Panchajanya asterisks the moon and the stars were shining in the sky and in the heavens were millions of gods with joined hands.

And accompanied by Jakshas and Bhakshas and they bowed, shook their heads and respectfully saluted

him. The four guardians of the world who were great magicians held Kantaka's feet with their hands pure and spotless as filaments of the lotus.

He who has risen by the effulgence of his virtues ennobled the *umra* which was like the flower of the red lotus and the *Varanika*. The earth was vigorously shaken in six different ways, the field of Buddha were illuminated with a pure light. Sakra the master of the gods, the husband of Sachi himself opens the gates at that moment. Protected by a hundred millions of gods he went forward being adored by the immortals and the Nagas.

As soon as it was known that Kantaka was going to carry off the goddess of the world across the heavens, the gods and the *Dakshinas* with the companions of Indra who carry the banner of Sugata's path were advancing and the *Ashuras* in battle array sang celebrating the junction of the bull-demon, they imparted strength to Kantaka and made audible their voice which was so captivating.

Kantaka, being here the guide of the world, quick, quick! Do not have any uneasiness in your mind. There is nothing for you to be afraid of, since you are carrying the guide of the world, there will be no obstacle or danger on your way.

Every one of the gods rejoiced.



"It is I who carry the guide of the world. And on all sides there was not a space of ground which was not trod upon by millions of gods. See Kankara, in the midst of heaven stretches this path, diversely decorated, embellished with many precious atoms and scented with perfumes of the sweetest divine essence.

Good Gopa, do not cry any longer. Be content and rejoice greatly

You will soon see the best of men preceded by the gods and in possession of the Enlightenment. People who have done good works, O Gopa, do not belong to the class of those who have to cry. Since he has risen by the effulgence of a hundred meritorious acts you must rejoice on his account. You should not weep for him.

O Gopa, the pomp displayed, when the prince honoured of men and gods went out, cannot be adequately described even if one were to go on speaking for seven days.

For you the greatest benefit, incomprehensible to thought, has been that you have served him who has brought relief to the world. What the best of men is, so shall you be also ! "

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What I have represented on a large canvas is the moment at which Sakya Muni quits his wife and his palace, during a night of the full moon as had been predicted of him by the prophets.

The force of inspiration displayed everything to my imagination as if I was myself in the palace. I sensed that solemn night and I saw Buddha in all his suffering, long on a peaceful summer night Siddhartha was awakened by the rays of the moon which came in to his room. Looking out of the window he saw it was one of those nights of the full moon, when, as the prophets used to say he would abandon his kingdom. Being prepared before hand by all his meditations and his resolution to leave his kingdom, to this moment of the separation he got up looking his wife. Yupa was sleeping very calmly. The idea of the greatness of his mission relieved him in the sorrow of the separation. Siddhartha removed the curtain, which divided the two chambers and looking his wife with a long look of adieu and clouded by a shade of sorrow he passed slowly into the hall where were sleeping the young girls of the Court and left his palace. It is natural that he abandoned his kingdom at the full moon night when the calm reigned in palace. Thus no one could stop him and the night clear and solemn replied well to the desolation of his mind.

His way was well lighted by the natural light which permitted him to go freely and to throw a last look to all that he was abandoning.

## CHAPTER IV.

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After leaving his royalty Siddhartha under the name of Gautama assumed the life of a religious mendicant and according to the custom of Brahmins wrapped his body with a yellow mantle. Going farther and farther from his country he arrived in the kingdom of Magadha where reigned the king Bimbisara. Wishing to meditate upon the problems of life that he had conceived, he went to the Mount Pandava which he chose for his abode, thus leading a life isolated from world. One day taking the begging bowl he entered the town of Rajgir in a humble spirit for alms. As he entered a chapter called the visit of Bimbisara. Crowds of men and women look at him who is like pure gold formed of pure elements and adorned with thirty-two signs and there is no one among them whose desire for seeing him is satiated.

After having purified the streets and covered them with precious cloths and grains the crowd followed him. What a being is this, such as nobody has seen before and whose splendour has illumined the whole town.

Thousands of women left their houses empty climbed the house tops and thronged the doors, windows and streets with the sole desire of looking at the greatest of men. There was no sale or purchase no drinking of intoxicating liquors, no merry making in the houses or streets as all were occupied in looking at the greatest of men.

A man went in haste to the palace and joyfully told the King. "Sire, the greatest good fortune has befallen you. Brahma himself has come into the town to ask for alms."

Some said "He is Sakra—the king of gods," some said "He is Suyama, the son of a god or else he is the god Santushita in disguise." Others said "he is one of the gods Sumaruta."

Others again said "He is Chandra or Surya or else Dya, Bah or Vamadevata." Some others at last said "This is he who swore upon the Pandava, the King of Mountains."

The King flew with joy at this discourse stood at a small oval window and looked upon this being of beings the Bodhisattva shining in his splendour as pure gold.

The King Bimbisara, giving something for alms, told the man who had brought the news —

"Observe well where he goes." The latter having watched him in and seeing that he went to the foot of mountains told the King "Sire he has gone on the slope of the mountain."

When the night had passed the King Bimbisara surrounded by a great crowd went to the foot of the Pandava, the king of mountains and saw it shining or glisty with light. Having descended from his chariot, he went on foot and filled with the most profound respect, he beheld the Bodhisattva. Having spread some bunches of grass he sat firm as the Mount Meru, the Lord of men.

The King, after saluting his feet with head conversed with him on various subjects and then said "I give you

the half of my kingdom, enjoy here the objects of desire and do not go away to wander "

The Bodhisattva replied in a sweet voice " Lord of the earth, live a long time. As to myself, I have become indifferent after having abandoned a deorable kingdom and have embraced the religious life in quest of peace.

In possession of the flower of the youth and shining by the charming colour of your body you are full of ardour. Accept abundant riches and a reunion of women, stay here in my kingdom and enjoy the objects of desire.

" I feel the greatest joy at having seen you " said also the King of Magadha to Bodhisattva. " Be then my companion I also give you a flourishing kingdom. Enjoy the objects of desire.

Do not dwell in a deserted forest nor rest on earth covered with grass. When thy body is in the most blooming flower of youth dwell here in my kingdom and enjoy the objects of desire.

The Bodhisattva, compassionate and helpful replied in a sweet voice in these benevolent words and straight forwardly. Protector of the earth, let a blessing be always on thee. As to me, I am no longer solicitous about the objects of desire.

The desires like poisons bring me without end. The Princes, the beings precipitated to the beds and the beings who are in the state of passions are despised by the sages, because the desires are unworthy of esteem.

They have been abandoned by me as a lump of dead phlegm.

The desires fall as fruits from the tree, they float as the rain-clouds in the sky, changeable and inconstant as the wind they are the receivers and destroyers of all that is good.

Those who have not obtained the object of their desires are burnt, even those who have got them are not happy. Unless one can master them as soon as they are formed the violent desires produce a great sorrow. O, protector of the earth, if a single man could have subdued all his desires, be they human or div or even praise-worthy, still he would not have obtained a complete satisfaction from all that.

But those, O protector of the earth, who are calm and prudent who have their thoughts filled with spotless and venerable love and who are satisfied in as much as they are taught by wisdom—these are the persons who are content and have no longer any satisfaction in the objects of desire.

For those O protector of the earth, who fondly cherish their desires, there is no end to what is previously composed. As the man who drinks salt water increases his thirst, it is the same with him who fondles his desires.

And also, O protector of the earth, look upon this body unstable, without essence and a machine of grief, dropping always by nine impure gates—O, master of men! there is no longer any impulse of desire in me. Having abandoned a good many objects of desire as well as thousands of women of handsome appearance, having tasted the things of this world I am going further from them to obtain the supreme intelligence, the greatest bliss.



The King said "which is the country from which you come? Where were you born? Who is thy father? Who is thy mother? Are you Kshatriya, Brahman or King? Speak, O divine, for whom the wisdom is not a burden. The Bodhisattva said "O protector of the earth you have heard of the town of Kapil of the Sakyas, the richest and most flourishing of all. The name of my father is Suddhodana. It is there that I became a religious man and I am wandering with the desire to obtain the quinine.

The King said "Happiness is there" To see you is a happy sight - wherever thy birth. We are the auspice of your father. Be therefore kind to me, I invite you with heartiness. You who are delivered from the sway of passion. When you shall obtain the knowledge, let a portion of it be for me, O master.

It is even now the greatest good fortune to me that you dwell in my kingdom, though all by yourself. Having again related the feat of Akishvatva and turned round four times with the right side presented to him, the King surrounded by his people re-entered Rajagriha.

After having entered the town of Magadha the protector of the world lived there as long as he wished and finishing the work of gods and men as who had a pacified mind, went away to the banks of the Nerasijana.

Years passed but Quatana did not find the means to arrive at the realisation of his vows, namely, the deliverance of the people from their numerous sufferings. Lead-

ing the life of a religious mendicant and a hermit, he approached the religious men of various sects and spoke to them. He became acquainted with the sect of ascetics who inculcated various mortifications of the body.

Justin saw how the ascetics practised mortification of their body in the hope of thus securing a victory over their evil, but that did not bring any consolation to him. On the contrary the mortification of the ascetics produced on him a sad impression. He found it vain producing no good in the world. He felt himself very weak on account of the long journey and of great nourishment and unsatisfied in it. He had even an idea that he would perhaps soon die and disappear without accomplishing what he desired ardently without giving the people the satisfaction from their numerous sufferings without giving them happiness and consolation. Justin resolved to make him a strength and to take bodily mortification. Having lost most his body and received a new store of energy he retired into a solitary place to re-construct his life and to arrive at an energetic active and happy final decision. He reflected upon the penances that are desired so earnestly by men but which are nevertheless so fleeting and deceptive, upon the numerous sufferings which afflict humanity. Justin arrived at the conclusion that in order to avoid this lot of suffering ignorance must be removed humanity must be enlightened by the light of knowledge and that the dark atmosphere of arrogance hypocrisy and ignorance must be pierced by the rays of wisdom and humanity must be directed to the path of peace, wisdom, unity and intelligence.

Buddhist works of a legendary character describe how in this desert place called Buddha Gaya, he was tempted by the demons, but he came out conqueror from these struggles. The demoniacal forces displayed their strength to turn him from the path of truth they agitated the atmosphere by a storm to disturb him they tried to surprise him by speaking of the uselessness of his misery and displaying before him the grandeur of the royal power. But seeing him always calm and meditative, they took the form of beautiful women in order to seduce him and to trouble and darken his intelligence.

Lalitavastu says that the most attractive of the women sent by the demons, stringing with them desire and satisfaction, came quickly and displayed all their charms. They danced like the young and the old trunks of trees agitated by the wind with all their leaves and tried to seduce the son of the King who was seated near the tree of knowledge.

"Now has come the most beautiful and the most charming season of the year viz. springtime, which brings joy to the hearts of men and women and which destroys gloom and dust when the song of Kinglets, swans and peacocks is heard when every tree is full of birds. The time for testing the joys of desire has come.

He who during a thousand Kalpas has delighted a good conduct, practising vows and austerities, and has remained unshaken like the King of mountains, with a body resembling the rising sun with a voice like that of clouds in a storm, with a pleasant speech and the virtue of a lion, he who comes to the aid of creatures has pronounced a speech full of sense.

"Demons, quarrels enmities fits of passion, producing the fear of battles are entertained by the ignorant and always avoided by the wise. The time has come when America is obtained by the Sugatas.

To-day he will be, after having conquered the demon, an Arhat gifted with six different kinds of strength. The women who are showing their magic said: Listen you whose face is like the lotus, you will be the king the greatest lord and the powerful master of the earth.

When the company of very beautiful women was round up a thousand instruments they said "What are you doing with the garb of a Muni? Leave that enjoy pleasure."

Bodhisattva said

Yes, I shall be king and honoured in the three worlds, in heaven and on earth. Powerful master gifted with ten forces, walking with the wheel of law saluted everywhere and always by millions of those who are or who are not my disciples, I shall rejoice with the joy of the law, no spirit does not delight in sensuous objects.

The daughters of the demon said

So long as youth is not gone and you are in the prime of your life, so long as disease and old age cannot touch you; so long as you possess beauty and youth and we are your friends, taste the joys of desire with a smiling face.

Bodhisattva said

Since to-day has been obtained the best quietude of all, which is imperishable since the griefs of inquietude

have been left in the town of the Gods and the Asuras since old age, disease and death who are enemies do not trouble me, I shall make known the excellent way which leads to the city exempt from fear.

The woman said

In the abode of the gods, surrounded by Apsaras how the master of the Tridevas, in the cond skin of a Jambu, a Suyama, a Santushita and praised by the best of mortals and in the town of Mara, having given in to the power of women taste the joys of desire by playing with us and by giving us great pleasure also.

Bodhisattwa said

Desires are noconstant like the dew-drop on a blade of grass, soon lost to autumn-wind, like the anger of a daughter of the Nagas they engender great fear. Sakra and the King of the Suyamas and the Tushitas have fallen under the power of Nemuch. Who then is satisfied in such a state full of grief and which is not desired by honourable people.

They said

See these flowery trees, the most beautiful among all, with their young branches on which sing Kokilas and Jivrajibukas and hum the bees. On the ground on which there is a beautiful green turf, soft and thick in the wood frequented by multitudes of Kinnaras give yourself up to pleasure with beautiful young girls.

Bodhisattwa said

It is by virtue of the season that these young branches are blooming with flowers and the bees hungry and thirsty have approached the flowers. When the sun will have dried up the things born on the soil of the earth, Anyta tested by preceding Jinas will certainly be here through me.

The daughters of the demon said

Then do look at them you whose face is like the moon, look at them who have a face like the lotus their voice is sweet and goes to the heart, their teeth are white like silver and snow their equities it is difficult to find even in the circle of the gods. Where could you obtain them in the shape of men, those who are, without coming, the objects of the desire of the premier gods?

Bodhisattva said

I see the body, unclean and impure, full of worms, combustible, subject to decay, fragile and enveloped with grief I shall obtain the imperishable dignity which is revered by wise people, produces supreme happiness in the moveable and unmoveable world.

After having shown the 34 magics of desire they with their ointments and anklet-rings resounded. Being intoxicated and with their robes in disorder they said with a smiling face "What fault have they done that you disdain them?"

Bodhisattva said:

In all creatures there is sin, he knows it who has shaken the passion. Desires are like swords and darts and pikes similar to a razor smeared with honey, like the serpent's head and a power of fire, they are well-known to me as such. I give up the society of women whose quality is to ensnare.

Those women with their hundred thousand feminine manoeuvres could not reduce the king of the Sugatas who has the gait of a young elephant. Being full of shame and falling at his feet on the very spot, and with joy and sweetness they praise him who comes to the end of the world.

You who resemble the spotless chalice of the lotus and whose face is like the autumnal moon, who equal in brightness the flame of the offering of clarified butter who are also the mountain of gold may your designs be fulfilled!

Those women after having in various ways, praised him who is like Karnak and Champaka and with their right side turned towards him having twice gone round him who is Immovable like a mountain and having returned and saluted with their hands the feet of their father said those words to him. There does not exist, O father very fear or anger in the preceptor of the immortals and of man.

He looks with a smiling face, with an eye like the petal of the lotus. He does not look upon creatures either lovingly or with knitted brows.

Mars would be shaken, the sun would get dried up the sun and the moon would fall down and he who sees the suns of the three worlds would not fall into the power of women."

Later on Chakras related that on that night when he comprehended the truth : a. to say the path which leads to deliverance, I seemed to him that demons wanted to turn him from this path of truth. All that seems natural to me his imagination must have presented as in his eyes all sorts of fantasies under the influence of his solitude in the forest where he was seated under a spreading tree, during one night, at first threatening him with and menacing, under the influence also of his reflection on life on transient and deceptive pleasures and on the existence of numerous sufferings. Chakras saw a movement round about him and he thought he saw living figures it was the branches of trees gently shaken by the wind of night, which in the pale light of the night with their waving shadows and lengthening upon the turf actually looked like fantasms.

When the semi-darkness of night was completely gone and with it disappeared all these visions, Chakras being soon fully calmed remembered all that he had seen and felt as something produced by illusion.

"After having seen the story of the demon frightfully transformed into Yama, (Chapter XX.), the path being considered as a product of his illusion. There is no such thing as a demon, an army a world or himself. Like the image of the moon in the water travels the realm of the three worlds. Not an eye, not a man, not a woman nor himself or her the ear, the nose and the tongue as well as the tastes are empty within and empty



without, these things come into being by leaning on one another, without a creator and without a being who has the spirit of creation in him.

Gautama never spoke of a god as the creator of the world. He used to say that the world has had no beginning. "Substances come into being by leaning on one another without a creator and without a being who has the spirit of creation in him."

As the result of all these previous meditations this is what Gautama experienced and resolved to transmit to people, giving himself the name of Tathagata which signifies one who accomplishes what has been previously prepared by his previousness. He sums up his mind to preach against religious fanaticism which served as the cause of ignorance the source of all kinds of sufferings.

What is the cause of grief to the soul? He used to say that the cause is the taking of a body. And I am asks. Whence comes this taking of a body? From acts done in a previous existence. And where do the acts come from? The acts come from passion. And I am asks. Where does the passion come from? From pride. And where does pride come from? From want of judgment which arises from ignorance. Every evil coming from ignorance, the only remedy is knowledge. It is necessary to gather strength for the inward work of the soul on the path of kindness and truth and that is the way to deliver oneself from sufferings and to bring joy to oneself and to others. He desired the transmigration of souls according to him the body and the soul cease to exist after

death but the person does not disappear. It leaves behind the good or bad actions, the sum total of merits and demerits from which new beings take birth. Though the body is destroyed, the person lives in the memory of its admirers who have known it personally or who know its friends. Thus its ideas and sentiment continue to influence other beings and to direct them in their actions. The death of the body or the destruction of the outward appearance does not hinder its inward world continues to exist, it is thus that he found relevance from death. Full of enthusiasm he resolved to preach energetically peace, fraternity equality and justice, so that people coloured with his dar ideas might work in the good wish of intelligence and health and joy and transmit his doctrine to posterity.

And the Exalted One wandering from place to place, came to Benares, "to a dear pure region, where the five ascetics dwell. Then the five ascetics saw the Exalted One approaching from a distance. When they saw him they said to one another: 'Friend, you will name the ascetic (Gautama) the released and give a name who lives in the indulgence. If he has not been able, by the mere friction of his body hard to practice to attain superhuman perfection, the full supremacy of the knowledge and contemplation of sacred things, at all more so now when he eat abundant food and has the custom of eating well prepared food as a really religious and greedy fellow. We shall not go up to him, not rise up salute him, not take his alms bowl and his cloak from him, we shall not give him a seat nor a drink, nor food, nor firewood, but we will tell except

this seat there are no other Ayushmat there are only this seat if you like, you can sit down. But the nearer and nearer the Tathagata came to place where were the five of the high caste, they were sitting more and more uncomfortably on their seats. Thus, for example when a bird entering a cage and being burned by fire, which was placed under the cage desired to fly away quickly by cause of the fire which brought him pain. Thus nearer and nearer Tathagata came to the five Ikshva, they were more and more uncomfortable on their seats and desired to run up. What was the reason because there was no a being among the multitude of beings, who seeing the Tathagata would to not rise up before him. Thus nearer and nearer the Tathagata came to the five of high caste, they were more and more unable to support the splendor of the Majesty of Tathagata they agitated on their seats, as breaking their resolution went before him one took from the Exalted One his alms bowl and took another brought him a seat, a third gave him water to wash his feet and a fourth. You are welcome, Ayushmat (Sautama, We welcome you, sit down, Ayushmat Sautama, this seat is prepared for you. The Exalted One sat down on the seat which was set for him when he had sat down, the Exalted One washed his feet.

Now they addressed the Exalted One by his name and called him Friend : When they addressed him thus the Exalted One said to the five monks "Ye monks, address not the Perfect One" by his name and call him not

\* The word which we translate "The Perfect one Tathagata" is that which most probably Buddha was wont to use when he was speaking of himself.

"Friend." The Perfect One, O monks, is the holy, supreme Buddha. Open ye your ears, O monks, the deliverance from death is found. I teach you, I preach the Law. If ye walk according to my teaching, ye shall be partakers in a short time of that for which noble youths leave their homes and go into homelessness, the highest end of religious effort. ye shall even in this present life apprehend the truth itself and see face to face.

When he spoke thus, the five ascetics said to the Exalted One "If thou hast not been able, friend, to attain by that course, by those mortifications of the body to attain superhuman perfection, the full supremacy of true knowledge and contemplation of sacred things, how wilt thou now when thou livest in self-indulgence, when thou hast given up thy effort, and returned to self-indulgence, attain superhuman perfection, the full supremacy of the knowledge and contemplation of sacred things?"

When they said this, the Exalted One spoke to the five ascetics. "O monks, the Perfect One lives not in self, and gives. he has not given up his effort and returned to self-indulgence. The Perfect One, O monks, is the holy, supreme Buddha. Open ye your ears, ye monks, the deliverance from death is found. I teach you, I preach the Law. If ye walk according to my teaching, ye shall be partakers in a short time of that for which noble youths leave their homes and go into homelessness, the highest end of religious effort, ye shall even in this present life apprehend the truth itself and see face to face.

(They repeat the same dialogue a second and a third time.) . . . . .

When they said this, the Exalted One spoke to the five apostles: "Tell me, ye monks, have I ever before addressed you in these terms?"

"Sure, thou has not." The Perfect One, O monks, is the only, highest Buddha. Open ye your ears, ye monks, the deliverance from death is found, etc.

Then the five apostles hearkened once more to the Exalted One. They opened their ears and directed their thoughts to knowledge.

Then the Exalted One spoke to the five apostles, saying: "There are two extremes, O monks, from which he who leads a religious life must abstain. What are these two extremes? One is a life of pleasure, devoted to desire and enjoyment: this is base, gross, unspiritual, unworthy, unskillful. The other is a life of mortification: it is glaucous, unworthy, unskillful. The Perfect One, O monks, is removed from both these extremes and has discovered the way which runs between them, the middle way which enlightens the eyes, enlightens the mind, which leads to rest, to knowledge, to enlightenment, and to Nirvana. And what, O monks, is this middle way, which the Perfect One has discovered, which enlightens the eye and enlightens the spirit which leads to rest, to knowledge, to enlightenment, to Nirvana? It is this sacred, eightfold path, as it is called: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought and Right Self-concentration."

This monks, is the middle way which the Perfect One has discovered, which enlightens the eye and enlightens

the spirit, which leads to root, to knowledge, to enlightenment, to Nirvana.

This, O monks, is the sacred truth of suffering. Birth is suffering, old age is suffering, sickness is suffering, death is suffering, to be united with the unloved is suffering, to be separated from the loved is suffering, not to obtain what one desires is suffering, in short the five-fold clinging, to the earthly, is suffering.

This, O monks, is the sacred truth of the origin of suffering, it is the thirst for being, which leads from birth to birth, together with lust and desire, which finds its pleasures here and there. The thirst for pleasure, the thirst for being, the thirst for power.

This, O monks, is the sacred truth of the extinction of suffering. the extinction of this thirst by complete annihilation of desire, letting go, expelling, separating oneself from it, giving it no room.

This, O monks, is the sacred truth of the path which leads to the extinction of suffering. it is this sacred eight-fold path, to wit: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-Concentration. This is the sacred truth of suffering. Thus my eye, "O monks, was opened to these conceptions, which no one had comprehended before, and my judgement, cognition, attention and vision were opened." It is necessary to understand this sacred truth of suffering.

I have comprehended this sacred truth of suffering. "Thus, O monks, my eye was opened to these conceptions,

which no one had comprehended before, and my judgment, cognition, intuition and vision were opened."

Then spoke Tathagata and the five Kishis being fully imbued with his doctrines became his disciples. A little while after this, Gautama preached his doctrines before a large number of people, at Impetana. He was there invited by Buddhis which means everyone is free. His precepts of peace, brotherly love, woman and equality. "Not to kill" was his first commandment, then not to steal, not to live in sin, not to tell a lie, not to get intoxicated. His kindness extended to all creatures, he spoke of infinite love and took equal interest in the welfare of all things saying that every man has the right to live and be well treated. Gautama also said that every one should guide himself in all circumstances of life according to the sentiment of kindness. Every one has the consciousness of right and wrong. Do not do to others what you would not have them do to you and life will be very pleasant when miseries will have disappeared from amongst men. Whoever guides himself according to the sentiment of kindness in all circumstances of his life will receive pleasure and delight, get satisfaction into his veins, his state of mind and calm, beyond the limits of an ordinary existence. This state of the soul can be well understood especially by savants and artists when they are transported by enthusiasm into more elevated spheres and when they comprehend the whole universe with a broad and intelligent and artistic regard.

After leaving Bharata Buddha directed his steps towards the kingdom of Magadha and went to reside the

King Bimbisara he announced his decision to the king and his people. The king made Buddha a gift of a large park of Nandoo groves with all necessary arrangements for Buddha and his disciples to make long stays. Bimbisara had an inscription engraved in a slab of stone and placed it in the park. The way which leads to the suppression of sufferings was pointed out to us by Tathagata.

Buddha's kindness extended even to animals, he stopped the clergy men from saying that it is a great sin to kill an innocent animal and to sacrifice it with the view of obtaining the portion of our feast. Everyone said he, we are punished for the wrong done by him and when a man has sinned he must suffer, sooner or later the consequences of his guilt. He also said what guilt are the beings by virtue of which Brahmins while shaving with a cold think they are washing away the sins of their evil deeds? Then all frogs and turtles went screaming and crying as they saw the water snakes and dolphins and all aquatic animals. What is necessary is to avoid doing the wrongs for which the Brahmins seek purification in baths and then not to be so foolish as to expose one's body to cold. It is not fall trees, do not mow the grass in any manner for sacrifice, do not immolate either sheep or bulls, do not destroy the life of any assumed being may they feed a evil monster to grass upon a cool water to drink do not kill any animal or bird for the sake of its flesh, because they are very useful to you by giving you eggs, wool and milk, they help you in your labour, manure your land and they carry your burdens from place to place. Probably Brahmins said that the flesh of animals was not a very healthy food for the human organism,



several other foods forming a good substitute for meat, by reason of their ingredients, impart more freshness and strength to the organism and are conducive to a long life and that in the hot weather the use of meat becomes even dangerous.

Buddha was an excellent naturalist; he knew well man and all nature in general; he was also a great psychologist and physiologist, his true line about Buddha is preserved viz that he used to cure diseases. It is true. Buddha who knew, that the principal defect of man is his own organism imparted a certain amount of energy to the sick person by his presence by his sweet words. The organism receiving this new force energetically struggled against the element of sickness. Being possessed of an observing mind and being acquainted with all kinds of medicinal herbs found in nature and relying upon the fact that the system often prescribes what is necessary and also being acquainted with all hygienic conditions he gave wise advice to sick persons, suggested remedies to them, how they should take proper care of themselves in that state and thus cured them. Buddha himself, as medicine says, enjoyed excellent health and excellent appetite living on milk, eggs, vegetables, rice and honey, he never took *majras*, which darkens the mind and renders the system more susceptible to diseases. The rival sects which approved of fasts and macerations of the flesh accused Buddha of a certain laxity towards the pleasures and amenities of life this is what they used to say "sleep on a soft bed at night, have a bumper meal in the morning, eat at noon, drink again at night, sleep with the mouth full of sweetmeat, then deliverance is within your grasp. This is what the son of the Sakyas

has thought "

We have already seen that Buddha condemned fasts and macerations of the flesh, he found all that vain and unworthy he used to say that the path of Deliverance is far removed from all that, just as it is from earthly pleasures. He said that there can be no satisfaction by the enjoyment of the gratification of desire for just as a man who drinks and water has a greater craving for water so is it also with a man who tries to get satisfaction by giving in to his desires. The sages obtain contentment and satisfaction because they are liberated by their wisdom.

He recommends his disciples to have inward harmony and even-balanced faculties. Your mind should be like a lute, whose strings are stretched neither too loose nor too tight and which thus gives out the right tone.

The established opinion that Buddha preached asceticism is not correct. If he had preached asceticism, if people had followed these ideas, the world would no longer exist and it would be useless to preach against war, and this would be a great contradiction. We find confirmation of the fact, that Buddha preached peace, in the words of King Asoka who called Buddha the great benefactor of the entire world and said that it was under Buddha's influence that he put an end to war. In his edicts we also find confirmation that Buddha did not preach asceticism for King Asoka who was an enthusiastic adherent and propagator of Buddha's ideas had several wives and numerous children who were also propagators of his ideas.

One of Asoka's sons carried the laws of Buddha to

Ceylon. Certainly the wife was treated with great delicacy and respect as were also her children. Bhadrha himself had a son, Rahula, who is spoken of by King Asoka.

That the disciples of Sakya-muni became monks does not indicate that he preached asceticism by becoming propagandists of his ideas they would not be sure of having their own because they went from one country to another preaching unity amongst the peoples, fraternity peace etc etc looking upon people in general as their family loving them and working for them all and they found health and happiness and tranquility in doing these things. The majority of his disciples belonged to the class of feudal Brahmines and was like Kshatriyas whose only occupation was warfare, which tended towards mutual destruction and this was how he transformed so wholesome elements into useful members of society. Sri Lanka was in need of learned propagandists from the class of Brahmins and Kshatriyas in order that they might have the greatest influence on these classes, on whom depended the destiny of the people, because power was concentrated in their hands. In order to have influence on learned people, to change their convictions, completely persuade them and direct them towards another faith it was necessary, that the preacher should be learned and also that he should have his mind enlightened by the presence of noble ideas and thoughts and that his life should be full of meditations and observations. The propagandist found an answer to all the questions put to him by his learned audience who felt the superiority of the preacher's mind and also the sublimity and the nobleness of his sentiments; through their esteem for him they allowed them-

selves to be persuaded, adopted his ideas and gave up their fanatical, their prejudiced and all their antichristian ideas and customs. They concentrated their lives to the spreading of light and happiness amongst the multitudes.

Like Jesus Christ who was born of pure parents and whose life was lived in the common class of men. Such we name him a true friend of the habilité to them who converted to him the men of the Brahman and habilité class and all rich merchants. Someone who was the means of to whom just himself in the place of the hinduism, showing his love for all without any distinction, whether it was a Brahman a king or a commoner. Almost everywhere he had no disciples belonging to the working class. This was because he

did not want to divert the minds from their family or their parental occupations. But he found them very good and enabled them to work and always in complete health and free of the influence of nature and law and even natural beauty which calls forth noble ideas and emotions. Their occupations of giving them to have a kind towards themselves the presence of their families into their households took great interest in their happiness and was living in a way away from their home families and all sorts of pleasures which corrupt existence and strongly forbids the use of alcohol, the principal source of all misfortune as much as it breeds the faculties, evokes vicious instincts, induces sickness and often leads men to do muchery and all sorts of crimes and dissensions and then turns away attention from their parental occupations and from a joyous and happy life full of noble sentiments and elevated ideas. The kings of Buzha were broader and

more humorous than those of Christ. Sakya Muni who propagated the endowments after knowledge in which comprise the chief happiness of man and was above any religious fanaticism. He did not claim any divinity for himself, he was admired to by people without that he had enough charm for, being a king he had renounced his palace, his kingdom and his family in order to meet privations and fatigues of his trials, out of love for mankind and out of a desire to serve mankind. Christ's case was quite different, being a simple carpenter people would not have followed him. If the true view of a Messiah to come and looked forward to by people had not been fixed on him by being so pointed out in the scriptures, Paul of Tarsus too much of Christ genuinely believed that he was the promised Messiah and promulgated this religious doctrine which is not very applicable to human life, viz that on the consummation of the good or bad actions of your life in this world, you will at a future time—perhaps a distant future—either enjoy happiness in Paradise or suffer endless torments in Hell. Whereas Buddha instead of throwing back on another life the rewards and punishments of human actions taught that they were directly followed by their consequences. Nirvana was not the desired annihilation of death only but also the happy and delicious sentiment of abnegation, the joy of friendship and the reward of a good action during the life-time of a man, and the removal of that same Nirvana could also bring to the life of man the despair of isolation and the reverse consequent on a selfish or wicked act.

Buddha spent a very large portion of his life in travelling from one place to another. He used to say to his

disciples. "Visit people for their benefit and good, have compassion on the world, teach the law, preach perfect wisdom, do not go more than one on the same route, go on different routes and everywhere announce the truth. Lay in the open air on mountains and in forests, do not interupt your intercourse with men, without ceasing announce the truth." Buddha and his disciples were everywhere hospitably received for according to Brahmanic laws and ideas it was the custom to give food to whomsoever asked for it and to give money to a needy traveller and to one who asked it for a sick person or for marriage or the performance of a sacrifice. The Buddhist monks were looked upon as pious travellers and even those who did not believe in Buddhism, and others gave food to Buddhist monks for according to their opinion it was a sin to refuse alms to anybody. A no giving was considered as a very important religious act which carried with it a reward, whereas the refusal of a gift to a poor man meant the annulment of all the social rewards obtained by previous sacrifices, alms giving and offerings. Those who became Buddhist gave alms and offerings in pursuance of Hindu ideas and not with the idea of receiving a reward but out of a sentiment of fraternity, with a view to the well being of mankind and the acquisition of universal knowledge by all men. Buddha who, as I have already said, forbade the sacrifice of animals by his injunction not to destroy any living being, inculcated other kinds of sacrifices and counselled men to make offerings to the needy as well as to Buddhist monks and construct habitations for the use of the community in general.

According to him the greatest sacrifice is to renounce the world and consecrate one's life to the propagation of ideas for the well-being of the entire world. The merchants who followed Buddha's doctrines no longer carried on their trade in arms, men, meat, alcohol or poisons.

Going from one town to another Buddha arrived at his birth-place where he was received by his wife, his father and his son Rahula who was already seven years old. Tathagata's meeting with his family was very touching. The sweet and tranquil face and the clear looks of Buddha served as a balm and brought delight and tranquillity to their hearts.

The king and Gopa saw with what concern and love people listened to Buddha's words, what consolation he brought them and they forgot all the sorrows they had suffered during the separation. They rejoiced, were imbued with his ideas and became his adherents. Later on his son Rahula became also his disciple and a propagator of his doctrines.

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## CHAPTER V.

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In the rainy season from the beginning of June to October, when wind and water made walking an impossibility, Buddha used to meet a large number of his disciples and pass the four rainy months in a place where habitations for himself and his community had been built and where kings and rich merchants provided them with all their necessities. They spent their days in recounting all their impressions of the tours already made and the result of their propagation. They also made plans for future tours and gave one another the necessary indications and informations.

We must not forget that it was a learned company composed of Brahmins, Kshatriyas, rich merchants and some of the premier citizens. They knew different countries and peoples and their manners and their conversations and criticisms were full of interest. Buddha and those of his disciples who had the poetic faculty in them composed verses, set forth their ideas and sentiments in Gathas, wrote memoirs of their travels, their propagations and certain episodes from the life of their great master. Those who were musicians composed the music to whose accompaniment the Gathas were to be sung and also accompanied their songs with the melodious sound of instruments. Being often together they would watch the gradual shaping of Tathagata's law by the hand of the



artist sculptor who attempted to represent not only the features of the face, but also the character of the great doctor and the special tendency of Buddha's mind, in fact his entire inward world. Among the sculptures representing Buddha's image and which have been preserved to the present day the majority are copies from more ancient ones some of them have a great resemblance to Buddha as described in Buddhist books. Here we should remember what Buddhist books tell us, viz that Buddha's head and body were marked from a very tender age with 32 signs of beauty and also of physical strength and moral and intellectual force. Buddha was a beautiful and noble type of an Aryan in every trait of whose features were reflected his mind his gentleness and his kindness. An European well conversant with the different types of the inhabitants of Caucasus will notice in Buddha's portrait a great resemblance with the beautiful type of a mountaineer of "Aoul" a well formed head with a beautiful forehead edged with gently curved eye-brows and under their shade and between long lashes beautiful and large and symmetrically placed dark eyes, a regular Greek nose, a medium mouth with a characteristic contour expressive of noble sentiments like the forehead and eyes and nose. Buddha is sometimes represented with a short and lightly bristled beard. The sculptures of Aryan-Caucasian Type very faithfully render the pensive attitude of Buddha's mind it almost makes one feel as if Sakya-Muni, being full of unceasing love for humanity is deeply absorbed in his thoughts for the well-being of mankind.

The execution and finish of these sculptures appear rather deficient, but we must remember that the mind of the sculptor was not preoccupied with these things. He wanted to represent Buddha's character and the entire disposition of his law and he succeeded in that. With some large monuments were raised also those sculptures of small graces. The Hinayana desiring to be nearer Buddha and being thoroughly imbued with his ideas and sentiments carried colossal images of Buddha in granite and on bridges of rock. They used to go for their meditations to take subterraneous places, far away from the world and its noise and but to the image of Buddha they bowed down.

When the rainy season was over Buddha and his disciples with added energy and on human continued their travels and their propagation. Buddha when he met some of his disciples who had passed the rainy season in other countries would ask them as well as others in private conversations, how they had spent those few months and whether they needed anything.

For 45 years Gautama went from one town to another and preached his doctrine in different languages. He taught the sovereigns that they should not think only of the satisfaction of their numerous domains, but that they should employ all their energy for the protection of the people. The interesting events which we have known from Gautama's lifetime began to breathe freely in an atmosphere of liberty for under Buddha's influence the severity of the laws relaxed and the idea of sin was softened not according to strict practice but according to personal merit and the hardship one has to bear in life.

In Buddha's time wars were used to break out more frequently than at the present day. Sakya-Muni used to look upon fights as a sort of murder and as unworthy of respect or glory and as vulgar thing which hindered men's salvation by rendering them ignominious.

He tried to reconcile hostile kings and stop their war. Here is something said on this subject in two accounts of the *Avadana-Sataka* which I am going to quote. *Avadana-Sataka* is a book which contains a hundred Buddhist legends and various accounts of events which happened during the life-time of Buddha. The hundredth legend "Saddara" is divided into two parts the first of which contains a description of Sakya-Muni's death. In the second the author takes us to the reign of King Asoka.

These hundred legends of the *Avadana-Sataka* were probably not composed before the 1st century of our era because they have a tinge of religious fanaticism in them. But in spite of their legendary form they contain the truth because several events spoken of in them are also cited in ancient Buddhist writings though in a simple and natural manner.

First I will cite the eighth account named the "King of Panchala" and then the tenth one entitled "Raja" or King.

"The very happy Buddha lived at Bravati at Jatanana in the garden of Anathapindada. Now at this time the king of North Panchala had a quarrel with the king of South Panchala. Then Prasenajit king of Kosala went to the place where Bhagavat was then residing. When

he arrived there he saluted Bhagavata's feet with his head and sat down at a short distance from him. Then Prasenajit king of Koschala addressed these words to Bhagavat: "Venerable Sir, the king of the law has no person above him, he is the protector of those who have fallen into a state of unhappiness and the reconciler of those whom hatred has divided. Now the king of North Panchala is at loggerheads with the king of South Panchala many people get killed between the two. Will Bhagavat take pity and have the kindness to pacify the quarrel which has lasted so long?"

Bhagavat received the prayer of Prasenna, the king of Koschala in silence. Then Prasenna, the king of Koschala understanding Bhagavat's acquiescence from this silence saluted Bhagavat's feet with his head and left. Then Bhagavat as soon as night was over, got up very early took his bow and his arrow-bow and proceeded towards Varanasi. When he arrived there he resided at Kishupatana in the wood of the gushulas.

Now the two hostile kings heard the news that Bhagavat had come to their country. Bhagavat, however, by virtue of his supernatural power made an army of four divisions appear before them and this greatly frightened the king of North Panchala, who mounted a magic chariot and came to Bhagavat. Bhagavat then taught him the law and enjoined on him the appeasement of hatred, and the king having heard the law was initiated in Bhagavat's presence. By dint of application and efforts and struggle he threw off the king-due and obtained the quality of Arhat.

As for the king of South Panchala, he invited Bhagavat with the whole number of his audience, regaled them for three months with dishes of a hundred savours and re-clothed them with a robe worth a hundred thousand. He took a vow May I . . . Vow for Bodhisatwa.

Then Bhagavat knowing as regards the king of South Panchala the succession of causes and acts made him see the truth.....

This king of Panchala, Amudda, will be, after three Ashankheya-Kalpas under the name of Vajra, a perfect and accomplished Buddha.

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### RAJA—THE KING.

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When the Blessed One dwelt at Sravasti in the Jetavana in the garden of Anathapindada, then at that time the King of Kosala Prasenajit and the King of Magadha Ajatashatru were in hostility the one against the other.

The King Ajatashatru having mobilised his army formed of the four divisions viz. consisting of elephants, a division of cavalry, a division of charioteers and a division of foot-soldiers, marched against the King Prasenajit of Kosala to give battle. Then the King Prasenajit of Kosala having mobilised his army consisting of the also described four divisions marched in his turn against the king Ajatashatru to meet him. Battle having been given the King Ajatashatru was victorious in capturing the army of King Prasenajit of Kosala.

The King Prasanna, having learned of this and his army commanders fled back to Hastinapura and took refuge there. This happened on three occasions.

The King of Kosala Prasanna, having entered a private apartment of his palace and having picked up his cheek with his hand gave he up to meditation. There was then a Mahatma, known to him by the name of great, great upulenta and uttara-mahatma and he was a sage, and by his name was worthy of Vasistha, he came by his name Vasistha.

He thought that the King of Kosala, Prasanna, having been killed and, crushed, defeated in war so that he had no more Mahatma. On hearing this news he went to the place, where the King Prasanna, of Kosala was. As soon as he met the King he said, he and considering him wished him for a long life, prosperity and success in his future. Why, King, have you such great sorrow?

I will give thee, O King, gold sufficient to build up this palace, to keep thee in Kingly splendour and he gave to the King a heap of gold such, that two men in a sitting posture could not see the man standing opposite to him on the other side of the heap, and vice versa. Then the King of Kosala Prasanna, he went, upon in different directions of his country having instructed them. Acquaint yourselves with the talk of the populace."

Then they gathered from two veteran warriors in Jetavana, who spoke among themselves "there is an order of battle, called, Keśari, according to which the weak warriors are placed in forefront of battles, men of

moderate strength are placed in the middle, the veterans and heroes in reserve at the back. This conversation having been reported to the King, then King Prasena of Kosala reassembled an army composed of four divisions and he went forward against the King Ajatasatra to fight him. Then the King Prasena, i. of Kosala captured the army of Ajatasatra, son of Vaydehi, he captured his cavalry, his charioteers, his infantry. The King Ajatasatra, son of Vaydehi being subdued, terrified, defeated, and reduced to turn back (fell into the hands of the victor who took him in his car and went with him to the place where Bhagavat resided. on his arrival there he saluted Bhagavata's feet with his head and sat down in a short distance from him.

Then the King Prasennajit of Kosala addressed these words to Bhagavat. 'Venerable Sir, the King Ajatasatra is here, who has hated me from a long time without, that I hate him, he has attacked me, though I did not provoke it. I do not desire to take his life and as he is the son of my friend, I shall grant him his liberty. 'Let him go free, was the reply and Bhagavat pronounced this stanza. Victory produces enmity, the subdued is thrown into an abyss of sorrow, those who are peaceful live in the well-being, having renounced to the victory and to the defeat. Then the king of Kosala addressed himself thus. It is all due to Kresthi that I have recovered my kingdom, now it is necessary that I should make him a present of his choice. Then the King Prasennajit of Kosala invited the Kresthi to make his choice. Kresthi replied, "This is my wish, that

you should bestow on me full kingly power for seven days in order that I may exercise it according my desires.

Then the King made a proclamation with the beat of drums in his kingdom. I have transferred the royal power authorities to Kreshti for seven days.' Immediately Kreshti received and led during seven days the assembly of Bhikshus with the Buddha at their head. Messengers were sent to the King Prasenajit and to his Court and all those who dwell in the country of Kasi and Kosala to tell them 'that they all are at liberty to do what they desire and to enjoy the welfare. Take advantage of the short time that you are here, to take refuge in Buddha Dharma and Sangha. Thus during seven days, by the care of Kreshti, Bhagawat with the troupe of his Bhikshus was surrounded by great honours and many hundred of thousand creatures were attached to the virtue. When the seven days were passed, Kreshti fell to the feet of Bhagawat and developing his intelligence he took a vow May I am now Vow for Bodhisatwa

Then, Bhagawat knowing as regards the Kreshti the succession of causes and acts made him see the smile. This Kreshti, Ananda, will be after the incalculable period of three Ashankheya-kalpas under the name of Abhaya-prada a perfect and accomplished Buddha. Thus Bhagawat spoke.

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During the life time of Haldha his doctrine was already largely spread in the country of Magadha, where the King-Bimbisara reigned, in the kingdom of Kosala, where



The King Prasenajit, king of the King Kumbhara was the friend of Buddha in his native country of Sakya and in other small neighbouring countries.

In Kashiut it was his disciple Madhvanika who went to propagate his doctrine and he did it with success. One century after the death of Buddha as Hsuen Tsang informs, Buddhism was flourishing in this country there being already many viharas. In these viharas ruled equally proclaimed in principle by Buddhism. The Chakras, Parus and Sudras were paraded with the Brahman and also with him when in the same congregation.

Eight years before his death Buddha suffered sorrow at the loss of his friend King Ajatasmara, who was murdered by his own son Aśoka who then took possession of the royal power. Aśoka was the enemy of Buddha, not as tries to prevent his propaganda and as we have seen before he loved to attack other countries. But he afterwards changed his sentiments towards Buddha and he was among those who at first sent messengers to claim the relics of Sakya Muni and he erected stupas in honour of Buddha. Ajatasmara was the founder of Pataliputra the new capital of the kingdom of Magadha. He died a few months before his death going round the town of Kuggrin towards the town of Vesali traversed the Jangra and saw how people erected the first buildings of the new capital of Magadha, and he made on the future greatness of the town a prediction, which as we know was realised. Near the Vesali, in the small town of Baurva he dismissed the disciples, who

accompanied him and spent four months of the rainy season in a solitary dwelling place. In Beluva Buddha fell sick and hearing that he should soon die remembered his disciples.

Then this thought occurred to the Blessed One. 'It would not be right for me to pass away from life without addressing the disciples, without taking leave of the order. Let me now, by a strong effort of the will, bend this sickness down again, and keep my hold on life till the allotted time have come.'

And the Blessed One, by a strong effort of the will, bent the sickness down, and kept his hold on life till the time he fixed upon ahead of him. And the sickness abated. Thus the Blessed One began to recover and when he had quite got rid of the sickness, he went out from the monastery, and sat down on a seat spread out in the open air. And his venerable Ananda, accompanied by many other disciples, approached where the Blessed One was, and stood him, and taking a seat respectfully on one side, said: "I have beheld Lord, how the Blessed One was in health, and I have beheld how the Blessed One had to suffer. And though at the sight of the sickness of the Blessed One my body became weak as a creeper, and the furrows became deep to me, and my faculties were no longer clear yet notwithstanding I took some little comfort from the thoughts that the Blessed One would not pass away from existence until at least he had left instructions as touching the order."

And the Blessed One addressed Ananda for the sake of the order and said

"What, then, Ananda, does the order expect of me? I have published the doctrine without making any distinction between the exterior and the interior, for in respect of the truth, Ananda; the Tathagata has no such thing as the closed list of a teacher, who keeps some things back.

"Surely, Ananda, should there be any one who harbours the thought, "It is I who will lead the brotherhood," or, "The order is dependent upon me," he should lay down instructions in any matter concerning the order. Now the Tathagata, Ananda, thinks not that it is he who should lead the brotherhood, or that the order is dependent upon him.

"Why, then, should the Tathagata leave instructions in any matter concerning the order?

"I am now grown old, O Ananda, and full of years. my journey is drawing to its close. I have reached the end of my days, I am turning eighty years of age.

"Just as a worn-out cart can only with much difficulty be made to move along, so the body of the Tathagata can only be kept going with much additional care.

"It is only, Ananda, when the Tathagata ceasing to attend to any outward thing, becomes plunged in that devout meditation of heart which is concerned with no bodily object, it is only then that the body of the Tathagata is at ease.

"Therefore, O Ananda, be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help.

"Hold fast to the truth as a lamp. Seek salvation alone in the truth. Look not for assistance to any one besides yourselves.

"And how, Ananda, can a brother be a lamp unto himself rely on himself only and not on any external help, holding fast to the truth as his lamp and seeking salvation in the truth alone, looking not for assistance to any one besides himself ?

"Herein, O Ananda, let a brother as he dwells in the body, so regard the body that he, being strenuous, thoughtful and mindful, may, whilst in the world, overcome the grief which arises from the body's cravings.

"While subject to sensations let him continue so to regard the sensations that he, being strenuous, thoughtful and mindful, may, whilst in the world, overcome the grief which arises from the sensations.

"And so, also, when he thinks or reasons, or feels let him so regard his thoughts that being strenuous, thoughtful, and mindful he may, whilst in the world overcome the grief which arises from the craving due to ideas, or to reasoning, or to feeling.

"Those who, either now or after I am dead, shall be a lamp unto themselves, relying upon themselves only and not relying upon any external help, but holding fast to the truth as their lamp, and seeking their salvation in the

truth alone, shall not look for assistance to any one besides themselves, it is they Ananda, among my Shishyas, who shall reach the very topmost height.

But they must be anxious to learn "

After this discourse Buddha went to Vesali, where he was going the rounds for three weeks the day and afterwards he spoke to those of his disciples, who accompanied him. "O disciples, learn well the science which I have acquired and which I have let known to you and follow O disciples, its way of knowledge and exercise it and increase it in order that this way of holiness may continue a long time, for the prosperity of many, for the happiness of many in compassion for the world, for the good, for the welfare of men. It is the quadruple vigilance, the quadruple good observance, the four parts of the body power, the five organs, the five forces, the seven limits of knowledge, the sacred way of eight branches. Thus O disciples, the science that I have acquired and that I made known to you.

And the Blessed One continued addressing himself to the monks. "Indeed, O monks, I tell you, all the things of the world are perishable, struggle without intermission. A little more time and it shall be the Nirvana of the Tathagata, after three months the Tathagata shall enter in to Nirvana. My existence reaches its end, the term of my life is near. I am going yon remain, the refuge is ready for me, watch without intermission and be always in bodyness, O disciples, have a way your spirit be ready. Those who without wavering live continually true to the word

of the truth, those who tear themselves away from the hands of birth and of death reach in a trice the end of sorrow. Buddha returned to Belava to pass the night.

The next day he was going again round for alms across the city of Vesali after starting from this town with a train of disciples, he directed himself towards Kusinagara, it was there that he desired to enter into Nirvana. By the time Buddha was near the town of Kusinagara, he was very tired, he uttered an small word, and feeling very weak he uttered his last words. Ananda to have a couch made ready for him in order that he may lie down. It is during the night that he lay down and entered his complete Nirvana. He suffered the agony of the death, as his disciples tell, in full possession of his mental faculties, which expired like a lamp with extinguished.

When the Blessed One entered Nirvana there arose at his passing out of existence, a mighty earthquake, terrible and awe-inspiring and the thunders of heaven burst forth and all those of the northern who were not yet free from passions were stricken and they arose and wept and some fell weeping on the ground, in anguish at the thought "Too soon has the Blessed One died. Too soon has the Happy One passed away from existence. Too soon has the light of the world gone out."

Then the venerable Ananda the called the brethren and said "Enough my brethren Weep not, sorrow is vain. Has not the Blessed One formerly declared unto us, that it is in the very nature of all things near and dear unto us,

that we must separate from them and leave them, since everything that is born, brought into being and organised, contains within itself the inherent necessity of dissolution? How then can it be possible that the body of the Thatagata should not be dissolved? No such condition can exist. Those who are free from passion will bear the loss, calm and self-possessed, mindful of the truth he has taught us."

The venerable Anuruddha and the venerable Ananda spent the rest of the night in religious discourse.

Then the venerable Anuruddha said to the venerable Ananda "Go now, brother Ananda and inform the Mallas of Kusinagara saying, 'The Blessed One has passed away do, then, whatsoever seemeth to you fit!'"

And when the Mallas had heard this saying, they were grieved, and sad and afflicted at heart. Some wept piteously disheveling their hair, some lamented, stretching out their arms, others sank prostrate on the earth; in anguish at the thought 'Too soon has the Blessed One died! Too soon has the Happy One passed away from existence! Too soon has the Light of the world gone out! The Mallas of Kusinagara, taking with them the garlands of flowers and various musical instruments and five hundred pairs of garments approached to the body of Bhagavat and afterwards dancing singing and playing on instruments with garlands and perfumes, accomplishing the prescribed ceremonies with an air of submission and respect, they prepared the decorative wreaths to hang thereon and they pitched the tents. The Mallas thought: the time is insufficient

today to burn the body of Bhagavat, we shall make tomorrow the cremation. They passed five days more in accomplishing some ceremonies on the first day after the Buddha's death. The seventh day in Kusinagara, every place which was a receptacle of dust and filth was covered till the height of knee by the heavenly flowers of Mandara, and the gods and the Mallas of Kusinagara bringing the body of Bhagavat with song and music with fragrant garlands, completing all the prescribed ceremonies with humility respect and submission, bringing the body, passing through the north gate, and, entering the middle gate of the city deposited the body of Bhagavat in the Crown-Hall of the Mallas. The Mallas of Kusinagara then asked the venerable Ananda. What should be done, venerable Sir, with the remains of Bhagavat ?

Discipulate of Yasurika, you must treat the body of Bhagavat as the body of a king Takravarta. Then Ananda repeats the explanation which he received himself from Buddha about this subject. In consequence, the Mallas of Kusinagara gave such a order to the people. Make ready the provisions of the cotton work. Then the Mallas of Kusinagara wrapped the body of Bhagavat in a new linen-cloth, After having wrapped it in a new cloth, they covered it with a layer of cotton wool, having thus covered they wrapped it another time in a cloth and in this manner, having covered the body of Bhagavat with five hundred pair of garments and having deposited it in a vessel of metal, where the oil was poured and covering with another vessel of the same metal they placed the body of Bhagavat



on the funeral pile. The Mallas of Kyanagara, the venerable Maha Kasyapa, went to the place where the Bhagavata's funeral pile was. When they came there, Kasyapa arranged his robes in such a manner as to let one shoulder bare and with joined hands going three times round the funeral pile, presenting his right side he opened the funeral pile at its base, afterwards, with respect he bowed his head to the Bhagavata's feet.

The five hundred's Bikkhus, who accompanied him also adjusted their robes in a manner to let one shoulder bare and with joined hands going also three times around the funeral pile, they inclined themselves reverentially to the Bhagavata's feet.

At the time when the venerable Maha Kasyapa and the five hundred's Bikkhus were prostrated in adoration, the funeral pile of Bhagawat spontaneously caught fire.

It happened, for the body of Bhagawat which was consumed by the fire, that neither the skin of the under part nor of the upper part, nor his pulp, nor his nerves, nor his muscles have deposited the cinder or soot and no any part of his body, remained unconsumed.

In the same manner neither the butter, nor the oil which were consumed by fire, nor the leaves nor the cinder, or soot have left any trace.

All garments composing five hundred's pair were consumed. At the moment when the interior or exterior parts of the Bhagavata's body were absorbed the water

currents raining down from heaven extinguished the flames of the funeral pile of Bhagavat.

The Mallas of Kusinagara helped at the end to extinguish the funeral pile throwing every sort of scented water.

The Mallas of Kusinagara making then a trellis with their lances and surrounding it by their arms, transferred the remains of Bhagavat into the hall of the Assembly in the City, and during seven days with dances with song and music and with fragrant garlands they paid all sorts of honour and respect with devotion and humility.

The King Ajatasatru of Magadha knew that Bhagavat attained the complete Nirvana in Kusinagara. At this news he sent this message to the Mallas of Kusinagara. Bhagavat was a Kshatriya and I am also a Kshatriya. Thus I am of course, worthy to possess a portion of the Relics of Bhagavat. I shall erect also a Stupa for the remains of Bhagavat and I shall celebrate a feast.

The Jataharis of Vesali, also being of the race of Kshatriya, the dynasty of Sakya of the town of Kapilavastu, as the relatives of Buddha, the Vajjyas of Alkappa, being of one tribe of Kshatriya, the dynasty Kshatriya of Ramayama, being of the race of Kshatriya, the brahmins of Vattadipa, being from a brahmanic tribe the Mallas of Pava being of the tribe of Kshatriya all asked for the portion of the Relics of Bhagavat exactly on the same terms as such of the message of Ajatasatru.

The Mallas of Kusnagara replied to the Assembly of emissaries.

Bhagavat died on our territory we shall not give any portion of the Relics to any one. The emissaries transmitted this reply to their chiefs, who sent a second message with a treat, if the Mallas shall not give them the Relics of Buddha they shall take them by force making war to the Mallas.

At this reply the Brahman Drona spoke to the reassembled emissaries.—Our Buddha was of a very peaceful temperament, it shall be not proper to have debate at the moment of the dissolution of such an accomplished being. Friends, all in good accord, unanimously divide the relics in eight portions.

Many nations are converted to the law of Buddha consequently the numerous stupas should be erected in different countries.

The emissaries replied, well Brahman divide carefully the Relics in eight portions. And the Brahman Drona according to the wish of the assembly divided the Relics in eight portions, told to the reassembled emissaries. My friends, give me the vase, which served to measure the Relics and they gave the vase to the Brahman Drona. The Relics of Buddha which were divided were following. The bones which remained intact of the four teeth canines, two bones of the neck. The forehead bone with a long tuft of hair. The remaining bone was damaged in part by the fire. The smaller portions were reduced to the size of the

seed of mustard, the middle porcuose were of the size of seed of rice and the bigger as the half of the seed of munga a sort of pea.

The Mauryas of Pipphalivane heard that Bhagavat died in Kusinagara and they sent the message to the Malies of Kusinagara. Bhagavat was a Kabaurya, we are also Kabaurya and worthy to have a portion of his Relics. We shall erect for him a stupa and we shall celebrate a feast. They received for reply that there is not another portion of the Relics of Bhagawat remaining, which were divided, but that they can take the coal of the funeral pile.

Then they carried away the coal.

The King Adjatasmata of Magadha in the town of Radjagriha, the Lichavis of Vaucis in the town of Vaucis, the Sakvas of Kapilvastu in the town of Kapilvastu, the Sutas of the Akshappa, in Akshappa, the Hainagamas Kocangas, in Ratanagara, the Malies of Pava in the town of Pava, the Malies of Kusinagara in the town of Kusinagara and each from their side built a Stupa for the Relics of Bhagavat and celebrated feast.

The Brahman Drona erected a stupa for the vase, which served to measure the Relics and the Mauryas of Pippalivane erected a Stupa for the coal and celebrated a feast. Thus there were eight Stupas for the Relics of the body, the ninth was for the vase, which served to measure the Relics and the tenth for the coal.

Thus a the origin of the erection of the Stupas. (3)

The Relics of Buddha consist in eight drosas (1), seven of these drosas are the object of veneration in the Djambudvīpa (India) and one drosa is honoured by the King of Nagas. One in Ramangama. One tooth is the object of the veneration of the gods, other is worshipped in the capital of the country of Gandhara, another one in the country of the Kings of Kalinga. (2) The rest is worshipped by the Kings of Nagas."

(1). The drosa is one measure of capacity containing about thirty pounds of seeds.

(2). This tooth was transferred later to Ceylon.

(3). The Stupas or Topes remind generally by their form the ancient European tomulus, they are constructed in brick

Buddha was a great philosopher and his philosophy based on observation and science, penetrated by incommensurable love for humanity, full of simplicity and clearness is the highest philosophy.

The philosophers of others countries and of posterior epochs never attained to such elevation in their ideas and sentiments. Buddha was the first socialist who brought into the world the den of the festered, our mainly among a man all that the Buddhist community made, it made for the good of whole world. Buddha and his community desired the union of all peoples, peace, but not for reality for the common well being. They were making earnestly the propagation, but at their times, when the communications are very difficult and the ideas were spreading slowly and when besides has appeared

[illegible][illegible]

always took interest in the world, regarding it as their motherland and worked for the good of humanity—science, art and invention, all led to the salvation of the people.

Nevertheless all those, who were misled by the mental of a society for power and riches and who were at the head of government to attain their aim promoted the war and ran again to all violent means, desiring to mask their dark and criminal sentiments; they taught the youth obediency at the last times that were necessary for the advancement of the reciprocal acquaintance of peoples, for the genuine progress.

The youth penetrated by these ideas has preserved and transmitted unto her children this military spirit and sentiment. It did not think how many sufferings and wars were promoted, what destruction and what misery brought the militarism. Many lands remain overworked and barren on account of the want of the workers, the people did not receive many products of various kinds but they spent the greatest part to entertain the soldiers the little product that remained given to the population and not much. The struggle was declared to avoid the misery and in this way the life was very sad.

As to the reciprocal acquaintance of people, it could be made by other means, by the peaceful way of commerce.

People could follow the system of Phoenicians, who having enterprising character took interest in time to penetrate in the various countries by the way of commerce, serving as to the exchange of the natural products and to the acquisition of intelligence among distant and different men in contact with the world around. A regime

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a very long letter, and it is written in a very formal style. It is a letter of introduction, and it is written to the Congress. It is a letter of introduction, and it is written to the Congress. It is a letter of introduction, and it is written to the Congress.

[illegible]



union of all, for the well-being, for the intellectual interest generally for the advancement of humanity

Now the terrestrial globe is well-known, there are good way of communication, the telegraph, the telephone had contrived to bring together the people. The popular masses took great interest in the exchange of ideas and products and by this drawing nearer they rose in their intelligence and were moved by the social peaceful ideas of the international brotherhood and reciprocal help.

Soon, very soon the auspicious ideas of Buddha will be realised.

## CHAPTER VI.

I now refer to the testimony of Avadana Sataka "Sundara" upon the date of which European scholars began also in fixing the appearance of Buddhism in the period of 500 years before Christ.

"The Blessed Buddha resided at Kusinagara in the neighbourhood of the Mallas in a small wood formed by a pair of Salas trees.

Then, at that moment, which was the time of the complete Nirvana, Bhagavat addressed Ayasmata Ananda and said Ananda make ready for Thatagata a couch with its head to the north, between the twin Salas trees.

To-day at the vigil of midnight will be the complete Nirvana of Thatagata in the element of Nirvana, where there is no rest of Upadhy.

Be it so, venerable Sir, replied Ayasmad Ananda and confirming to the orders of Bhagavat he spread a couch between the twin Salas trees, afterwards directed himself to the place where Bhagavat was. When he came there he saluted the feet of Bhagavat with his head, and he stood at a short distance. Ayasmad Ananda said thus to Bhagavat. Venerable, the couch for Thatagata is ready it takes place between the twin Salas trees, with its head to the North."

Then Bhagavat went to the place, where the couch was spread. When he came there, he laid down on the right side putting his feet one upon the other, well together remembering the intimate notion of the intellectual light, reassembling all his science, fixing only in his mind the intimate notion of the Nirvana.

There at the verge of midnight Bhagavat entered his complete Nirvana in the element of Nirvana, where there is no rest of sleep.

As soon as the Blessed Buddha entered his complete Nirvana the meteors fell from heaven, the canopies of the gods resounded in the air.

As soon as the Blessed Buddha entered in his complete Nirvana, the two Salas, the best of trees, which constituted the bouquet of flower forming a pair, inclined themselves and covered by the Salas flowers the lion's couch of Thatagata.

As soon as the Blessed Buddha entered his complete Nirvana a Bhikkhu of the same hour pronounced this same stanza they are ready heavenly the two salas of

this grove, the host of trees, because they covered with their flowers the master who entered his complete Nirvana.

As soon as the Blessed Brahman entered his complete Nirvana, Brahma, the king of gods, pronounced this stanza: *Idly the Brahmans are impermanent because since their production they are subjected to the law of the destruction really, inasmuch as they are produced they meet the obstacles, the happiness consists in their suppression.*

As soon as the Blessed Buddha entered his complete Nirvana, Brahma, the master of the world, pronounced this stanza: *All beings of this world vainly endeavor to reject their bodies, because such a master to whom nobody in the world is equal, and who is adorned by the force of Tathagata and gifted by the eye of knowledge entered his complete Nirvana.*

As soon as the Blessed Buddha entered his complete Nirvana, Ayasmata Anuruddha pronounced his stanza: *He has ceased to breathe this world with his firm heart. He reached the immovable calm he who has the eye of knowledge has attained the complete Nirvana. There arose a great tremor and mighty earthquakes, when the master gifted by the various qualities reached his final term.*

The mind which is not taken by any attachment as soon as it receives the objects of sensation, such a mind reaches the deliverance in such a manner as a lamp which extinguishes.

Seven days after the Blessed Buddha entered the complete Nirvana, Ayasmata Ananda, going proceeding

around the funeral pile of Bhagavat pronounced the  
"tanoo"

'The jewel of his Body with which the gods, gifted  
by the great supernatural power entered in the world of  
Brahma, was consumed by the flames, which went away  
from himself.

He was wrapped with five hundred pair of minata,  
well counted, really it was in thousands minata well  
counted that the body of Bhagavat was wrapped out  
there the two minata were not burned these being interior  
and exterior garments.

In the second century, after that the Blessed Buddha  
entered his complete Nirvana, in his town of Patanapura  
the King Asoka exercised his royalty. King powerful  
and just. Afterwards he gave himself up to the  
pleasure with his queen. A son was born beauti-  
ful, amiable, and charming, with eyes like those of the  
Kamala bird.

On the occasion of his birth, people made a feast and  
and what name should he given to the boy. The relatives  
and as at the moment of his birth, his eyes were like  
those of the Kamala bird, the name of the girl should  
be Kamala and he was named Kamala. The child Kamala  
was confided to eight nurses. Education brilliant  
and prosperous. The king taking him in his hands, with  
all his ornaments, and seeing him many times, was  
enchanted of the perfection of his beauty and exclaimed  
My son has not his equal for beauty in the world. At

this time, there was, in the country of Gandhara a village called Puspabherotsya. It happened that to one of the masters of the house of this village, a son was born whose brightness surpassed those of the moon without staining those of gods.

At his birth a tank made of jewel, full of scented water of divine perfume appeared with a great park, full of flowers and fruits and moveable, whatever the young boy was going the tank and the park appeared at the same place where he was. People gave him the name of Sundara, the beautiful. When by the succession of time he grew up, it happened one day that the merchant of Puspabherotsya, came to Pataliputra provided with presents they went to the king, fell down to his feet and offered their gifts and remained in his presence. Then the king Asoka showed them Kumara and told them "O, you merchants, did you ever see during your pilgrimage in any parts on the surface of the earth such a child, of such particular beauty? The merchants made "puja" and prostration fell at the feet of the king and asked him permission to speak without fear and outspung they said to the king "Maximly there was in our country a young boy named Sundara, who surpasses the brightness of moon, without staining those, of the gods. At his birth a tank made from precious stones in which water was full of divine perfume appeared at the same time as a park abounding of fruits and flowers, great and moveable. Wherever the young boy was going the tank and the park appeared near him."

The King Asoka hearing the discourse was filled with extreme astonishment.

Pushed by curiosity he sent an express with the following message. "The King Asoka desires to come here to see the young Sundara. make yourselves ready, take your dispositions in consequence."

Then all the population was terrified. Provided that some calamity would happen, if the King will come here in all the apparatus of his power.

Then they harnessed for the young man a fortunate chariot and they entrusted him with a string of pearls of the value of 100,000 pieces of money and they sent him with it to be presented to the King Asoka.

On his way advancing he has remained Pataliputr, provided with this string of Pearls with cost 100,000 Karasapane he came to present himself to King Asoka. As soon as the King Asoka saw Sundara, his beauty, his good mind, his brightness, all his exterior advantages the desire sank and just he felt extreme astonishment. Then the king to report his astonishment to the Staviro Upagupta went to the house of Lokkutagara taking with him Sundara. Upagupta and all his surrounding composed by ten thousand people of two categories disciples and the general people prone to the virtue were seized by astonishment. As to Sundara he saluted the feet of Staviro and sat down in his presence to hear law. The Staviro Upagupta then assigned him the law and the young man whose character was completely matured desired to be initiated

as soon as he heard the law. Having asked the permission of King, he was allowed by the care of Stavira Upagupta. By the force of application he reached the state of Arhat. Then the King Anka having concerned a doubt interoged the Stavira. "Venerable, what has Nandana done, that a town made of precious stones with water in ponds, with dew a perfume appeared with it in all the sides like as the great park so full of fruits and flowers having the power to be transposed."

The Stavira Upagupta replied "Great King Sundara in other previous birth.

There are the fruits of works and the transmigration. Formerly, O, Great King, in a short time after that Bhagavat entered his complete Nirvana, Ayasmata Maha-Kasyapa with the accts of 500 Bhikkhus were going round a village in the country of Magadha, with a desire to have a meeting "on the law" meanwhile a poor plough man saw a great community of Bhikkhus, disheartened by sorrow at the separation with their Master tired on the walk and all covered with dust. Moved by compassion he invited Kasyapa and 500 Bhikkhus who followed him to take a bath which would refresh them and restore their strength. Then he prepared them the hot-water scented by various perfumes, in which the Bhikkhus bathed themselves, he washed their mantles, he satisfied their hunger by pure food after which he went to the refuge, accepted the basis of the doctrine and passed a wish, may I be initiated to the doctrine of Sakya Muni to obtain the state of Arhat.

What do you think, Great King? Who at this time was the poor ploughman, it was the Bhikkhu Sundara. Because he offered to the Bhikkhus refreshment, that he obtained this superior beauty, this divine tank, water of jewels full of water exhaling the perfume of sands, and the park abounding in fruits and flowers, which has the quality to dispense itself. Because he was in the refuge near the Brahmans, and that he has accepted the basis of the assignment that is this present birth the state of a Arhat was manifested for him. So Great King the acts entirely white, acts white and acts black.

The King Asoka satisfied and very glad of this his discourse of the Ayasmad Sthavira Upagupta arose from his seat and departed at once "

I shall state now the chronology of the Kings of Magadha given by the Sinhalese Buddhists the Sinhalese Buddhists takes its origin from the Senka, community of the monks of Magadha, concerning this chronology I shall distinguish what is true from all that is fabulous. The series of the Kings of Magadha after Nirvana begins with Ajatashatru, who has reigned eight years before Buddha's death and 24 after and was succeeded by his son Udaya or Udaya Pandita the latter was killed by his son Anuruddha after sixteen years of his reign. Anuruddha was killed by his son Munda, who submitted the same sort as his son of his son.

The total number of years reign of Anuruddha and Munda is 8 years.



Naga Dasaka occupied the throne during 24 years, afterwards he was dethroned. Siccaga followed him with a reign of 18 years and his son Kala Asoka with a reign of 28 years.

To this last succeeded his ten sons, who governed together 22 years, and were replaced by O Nandaa, who was also in power 22 years.

Then Chandragupta founder of the dynasty of Maurya took possession of the throne he governed 24 years his son, Bindusara 24 years, Asoka his son who succeeded him came to the throne in year 214 before V. era. I have cited this portion of the chronology given by Kinghaiaase Hind hints tell the king Asoka, who takes a great place in the history, by his ardent propagations of the Buddha's ideas.

The commencement of this chronology is not at the moment of the Buddha's death towards 320 before J. C. it was the Ajatashatru the murderer of his father Bimbisara who exercised the royalty already 8 years. The Buddhists tell that Patliputra was founded by Kala Asoka, they tell also that Buddha a few months before his death, traversing the Ganges saw that people were working to construct the new capital of the kingdom of Magadha and at this time Ajatashatru was the king of Magadha. Ajatashatru and Kala Asoka represent the same personages and all these kings who follow one another after Ajatashatru and who at their side kill their fathers are product of fantasy. The Sinhalese chronicle tells that Kala Asoka was succeeded by ten sons, reigning together during 22 years.

and who were replaced by 9 Nandas who reigned also 92 years. The author of another Buddhist chronology citing the same chronology did not mention the Nandas and the author of another more modern chronology declares that the Nandas are identical to ten brothers.

In my opinion Ajatasmu after the death of Buddha reigned a short time, same as his sons who succeeded him, because 300 B. C. Chandragupta, founder of the dynasty of Mauryas came to the throne.

The Sinhalese chronology tells that Chandragupta governed 24 years, his son Bindusara 28 years. This is not correct.

The reigns of Chandragupta and of Bindusara were of a shorter duration, because Asoka, towards the 14th year of his reign, about 250 B. C., sent out the missionaries to Egypt, during the time of Ptolemy Philadelphus, who reigned, as we know, from B. C. 285 till B. C. 247, so that Asoka came to the throne about the year B. C. 264, being then 21 years old.

His first inscriptions, such as Barut known also under the name of Bhabra and those where he explains what was necessary to understand under the name of religion the reader will find them in the pages 174, 175 of this book, date about the year 250 B. C.

The inscription of Barut, many times translated and commented, Minæff tells in his book on "Buddhism." remains in spite of all this work still more an enigmatic monument.

Till now one has not cleared the very essential question of the principal aim of this edict of the great King Asoka, the reader does not see well the motives for which the King addressing himself to the community of the monks of Magadha quotes the series of Buddhist texts, whose precepts he finds very edifying and wholesome to the laymen as well as for the priests.

The principal aim of Asoka and generally his sentiments were not well understood. One is so that he considered Buddhism as all other religions because he recommended the greatest tolerance for all the religions. Being fully persuaded by the Sakya Muni's doctrine he could not act in other way as with great tolerance, because he was not paying attention to the form and to the religious ceremonies, it is the goodness, the softness, he said that it was necessary to understand under the name of religion he was fully occupied to spread the Buddha's ideas, in order that the people being imbued by them might follow the way of the goodness and intelligence. I remember that Max Müller Kern, who made the translation of the inscriptions of Asoka and who commented them, in one passage of his book "Der Buddhismus und seine Geschichte in Indien" called the King hypocrite, because, after having made many massacres he is propagating religion. But I see the view of the past in other light.

Asoka was educated so unfortunately that you he are in our time, he considered the conquest as a glory, a triumph.

As a man gifted by divine spirit, having made the conquest of Kausambi, today the Korumulsi coast is

saw all the sufferances which the war caused and having known the ideas of Buddhas, which were transmitted to him by Lina, who personally knew Sakia Mui, he was very impressed and completely changed sentiments.

He became an ardent propagandist of his doctrine and he preserved all his enthusiasm towards Buddhas till the last moments of his life.

"When Asoka attained the age of 14 years, one twilight he promised to give thousand millions in gold for the religion, when he came to the age of 100 years, he really gave this sum was 40 millions. He reunited the clergy and was at the point to give all his treasure, but his grand son Sampadana, who was treasurer, prevented him to do it and he could only give the unit of contribution having deliberated with his minister Kalahastiputra, he gave as the kingdon to the clergy. After having reigned during 14 years the stupas of the Master, he died and was reborn in heaven. It is necessary to take in consideration that every half year was counted as a full one. There is another record on the same subject but more stated "I formed a project, the King Asoka told to give thousand millions for the good of the religion, but now I do not do it. After having spoken thus he said to himself I will give the 40 millions, which is willing to exempt to the gift and immediately he began to send gold and silver to the convent of the garden of Cock Kukketarama. At this moment, Sampadana, the son of Kusala, was already taking part in the government. On the pressing remonstrances of his minister observing that it was time to put an

and to the progress of the old King, the co-regent defended to the treasurer to give in future the money to his grand-father. Deprived of money the King Asoka sent to the convent the plates in gold in which he was taking his food. One ordered to give him in future only the plates in silver then he also sent them to the garden of the Cug. They gave him the plate in iron but he sent them also to the monks. Then they decided to send him his food in earthenware dishes. The old king conceived a deep sorrow and as they left him again a shade of power he reassembled his ministers and representatives of the bu ghars and said with an afflicted tone. "Who is then the king here, at this hour ?"

With all exterior signs of respect his ministers were in a hurry to reply to him. "Oh, you are the Master. But the King will not allow them to mistake him."

"Why do you tell things contrary to the truth, why do he points towards me," and he exclaimed. "I am dispossessed and showing the bulk of my weakness, with his death in his hand he proceeded. I do not possess anything more, than I was, despite a master except the iron food. So after having exhausted all united power in a century, having converted the poor into the unhappy people, the King Asoka, is now without glory and in misery."

After having spoken these words he called some one, who was near him and told him. "My friend in spite that I am dispossessed have the goodness with regard to my previous merits, accomplish the last order that I am giving

you. Take this half of myrobolan, go to the garden of Coq and offer it to the congregation take at the same time my respectable salute to the Venerable Brothers and tell them See in which consists now the riches of the Emperor of India. This is my last aim divide it amongst you so that each one receives a piece The servant charged with this mission readily accomplished it, having brought the fruit to the convent he gave it to the high priest who not being able to retain the expression of his sentiment said : Who shall not be moved at the circumstance of this present day. Asoka the hero of Moryea, this model of a liberal prince, he who was formerly the Emperor of all India has nothing more that he could consider as his ownness except this half of myrobolan ! Deprived from all power by his own subjects, he can give only this half fruit, to give evidence of his intense conviction in presence of a blinded and proud attendants

After this complaint they divided the half of myrobolan and each brother at his side tasted it At this time the king repeated his question to Radhagupta tell me my dear Radhagupta, who is the master of the country ? The minister replied with all sign of deep respect Sir you are the master " Well the sovereign exclaimed getting up again with pain and throwing the looks around him This day I leave to the congregation of the disciples of Buddha all the extent of the country from the ocean to the ocean except my treasure, the act of the donation, was confirmed and made straight and as soon as it was accomplished the King died. By the

intercession of Radhagupta the country was purchased from the clergy through the payment of 40 millions in gold which the deceased would give them if the people did not prevent him.

The King Asoka gave lot of money to the community of monks for their travels, in various countries, for a broad propaganda and for giving a help for the necessities.

The Buddhist monks began already from the time of Chandragupta and Bindusara, Asoka's father, to enter into the countries, which were very remote from the kingdom of Magadha, they went with the caravanes of merchants to the Empire of Seleucus in Asia and to Egypt during the time of Ptolemy I Soter. The Buddhist propagandists transmitted then to the assembly of auditors the Sakya Muni's doctrine in all its purity, without any religious fanaticism, following the precepts of their great master, they preached the effort towards sciences, the enlightenment, the happiness of knowledge at the same time as the highest and purest moral their discourses were full of strength and produced a deep impression. They exercised an influence on Seleucus and on the two first Antiochus who distinguished themselves by a real care to give the liberty to the people, the well being and to advance their knowledge. Antiochus became the point of meeting of the merchants and the philosophers of all countries, here various nationalities and ideas met, and mixed themselves.

Also thank to the salutary influence of the Buddha's doctrine the Ptolemies governed their people with great softness, in this same time protecting all which served to the progress of civilisation. Alexandria as well as Antioch became a centre of philosophy and sciences, there various doctrines met themselves. Ptolemy Soter founded a museum where he reassembled 700.000 manuscripts. this museum served as a library and an establishment for the public instruction, the savants, philosophers and artists delivered there the lectures, which were assisted by 14 000 students and in general they enjoyed the most broad hospitality. The Ptolemies at the same time took great care of the softening of the customs and of the well-being of their people. The King Asoka witness us that he sent officiously the missionaries to the Empire of Antiochia and to Egypt during the time of Ptolemy II Philadelphus and to other countries and that there people acted confirming themselves with earnestness with the Buddha's doctrines.

Ptolemy III. followed the same way

This idea to engrave the inscriptions and thus to testify and to transmit the Buddha's ideas not belong exclusively to Asoka the Buddhist books tell us that when Buddha preached in presence of kings they being very impressionned ordered to engrave his precepts on the slab of the rocks. The King Asoka has really seen this inscriptions, besides as I already told he was the contemporary of the disciples of Buddha, who knew personally Sakya-Muni and were yet under the most lively impression of his words. Then Asoka has known



perfectly the ideas of Buddha he desired to transmit on them in his edicts.

I shall now quote some of the most important I shall begin from the inscription of Bairat engraved on small block of granite taken out and transferred to Calcutta.

“King Piyadasi greets the Assembly of Clerics of Magadha and wishes them welfare and happiness.

Ye know, Sirs, how great is our reverence and affection for Buddha, Dharma (Law), Sangha, (Assembly.)

As that our Blessed Buddha has spoken is well spoken, and I will take advantage of all that is in my power in order that this truth may have a long duration. Thus, Sirs, I honour in the first place these religious works —(the king cites some religious works see Appendix pages 5, 6, 7 )

These religious works, Sirs, I wish that the monks and nuns shall frequently study and remember, as also the laity of either sex

For this purpose, Sirs, I caused this to be written and have made my wish evident

Pillar Inscription—Edict II

King Piyadasi, beloved of the gods, speaks thus —  
“The law is meritorious. But, what does the law

include ?—Sinlessness, many good works, compassion, liberality, truthfulness, purity

The gift of spiritual insight I have given in various ways on two-footed and four footed beings, on birds and aquatic animals. I have conferred benefits of many kinds, even the boon of life and in other ways have I done much good. It is for this purpose that I have caused this religious edict to be written, that men may thus act accordingly and that it may endure for a long time

And he who will act thus will perform a deed of merit. '

I will quote now the XIII edict of Girnar, to show what a change took place in Asoka's character after that he knew Buddha's ideas, before being a Buddhist he conquered Kalinga. Kalinga conquered by King Pyradasi is immense. Hundred thousands of creatures there were carried away, hundred thousand struck down many times. The same number was killed. In hearing this the king gave himself up to religious meditation, he realised the earnestness of the religion. He applied himself to the spread of the religion, great was the sorrow that the king felt at what happened at the conquest of Kalinga. Indeed in conquering the territory, that was not subject to me, the murder, the death of people, the carrying away of people which there was produced, all this was deeply and sorrowfully felt by me. But this is what was resented more sorrowfully.

Wherever the Brahmins or the Sramans reside or other sects of ascetics or of the masters' houses and among these peoples when one watches their needs the obedience reigns to the authorities, dutiful service to mother and father, dutiful service to spiritual teachers, the love of friend, charity to kinsfolk, to servants, fidelity in the affections. These people are exposed to violence during times of war, to death, to separation with the beings who are dear to them.

As to those who, thanks to special protection, feel not the personal harm, their friends, acquaintances or relatives, are ruined. It is thus that they share in the sufferings. All such violences are sorrowfully resented by me the king. It is why so much people were struck down, were killed, carried away in Kalinga, that the king feels it now hundred and thousand times more sorrowfully.

After these words, on the rock, where this edict is engraved, some lines are destroyed. A fragment of rock disappeared, one thinks that there an elephant was represented, symbol of Buddha, because in Khalsi another edict was found like that of Girnar where many passages had disappeared, but at the top of the rock an elephant is represented among whose feet the following is engraved :—

𑀘𑀓𑀭𑀺𑀓

(Gajātama—Gotama,

Thus in the edict of Girnar, some lines are destroyed

but by the rest of the words one understands that Asoka mentioned the great benefactor of the whole world—Gayatama—the white elephant Buddha, because the king is calling Buddha thus in the edicts of Khasi. After these words that the king Asoka felt sorrowfully the sad result of Kalings etc., he gave himself up to meditation, he knew the law of Buddha and desired to propagate it this is the continuation of the edict on the rock. “ Indeed the king wishes to see reigning security for all creatures, the respect of the life, peace and gentleness. Then it is this that the king considers as the conquest of religion. It is in these conquests that the king finds his pleasure in his empire and in all its surroundings.

Among his neighbours.                      Wherever the messages of the king were sent people having heard, the precepts of the law, act now and will act in conformity with them. Thus the conquest spread everywhere. I felt great joy such is the joy that religion procures. But to tell the truth the contest is a secondary thing and the king attributes only the great valour to the fruits which one assures himself in the future life. I caused this to be engraved in order that our sons and grandsons should not do any new conquests. Let them not think that the conquest by the sword merits a name of conquest. Let them see their troubles and trouble only. Let them consider the conquest of religion as the only conquest, they have their worth in this world and in the next. Let them take their pleasure in religion, because such pleasure has the merit in this world and in future.”

I wish sincerely that the ideas of Sakya Muni, inscribed in the graven edicts of King Asoka would continue to influence the nations in our days and that, inspired by a feeling of patriotism, not limited only to their own native land but embracing the whole world which they would thus be brought to regard as truly their country—they would put an end to all bloody wars. The socialistic thoughts which have penetrated so deep into the mind of the masses in these days constitute a hopeful augury that, in a few years, the world will attain to unity, through the operation of the recognition of a common brotherhood.

Art and science will help the realisation of this idea of union of the whole world by means of the aeronautical transfers, many artists and scientists are inventing now the airships, aeroplanes, &c. We are now at the beginning of this new era of aerial navigation. When this era will reach to some, highest degree, I mean when people will take advantage of these new inventions as well as they do now of railway, telegraphs, telephones the world will attain to unity and peace.

There will be no expenditure for armaments, no one will die of famine, every one will be placed under healthy conditions of life, which will permit him to develop his intelligence.

So, forward to the light of knowledge, to welfare and happiness.

## APPENDIX

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The first document which certifies that the epoch of Buddha is near to the epoch of King Asoka and that the latter reigned in the VI or V, century before our era, and in the IV, in the epoch of Maurya, about the date of the composition of which I speak in the next chapter of my book. (See pages 7 and 17)

"The epoch transmits us to the Hindu nation period." such as it was known by Megasthenes who was in India three hundred years before our era.

The same helped to diminish the power of Brahmans and rendered the life of other classes very painful. The millions of people were bowed under the yoke of caste and under the burden of the migration of the soul, the mind was troubled with all other new and eternal sufferings.

All these sad conditions necessitated the coming of the Reformer. This Reformer was Buddha.

The second document is the Buddhist chronology, which tells that under the reign of Asoka a council was convoked at which monks, who were contemporaries of Buddha, were present. (See page 21.)

These most venerable monks were 170, an 160, years old according to the chronology. This must not be regarded as exaggerated, because the Chinese historian Tsin-shih-tsu tells us that it was a custom in India to count a half year as a full one.

The chronology of our Chinese, Zendian, places the reign of Asoka in the second century, after Christ. On this point we must remember the tradition of Parusade that Buddhist chronologies are so that the reign of Asoka was in the first century after Nirvana, others be. as has more than one century is passed.

The first proof that his epoch of the Buddha is very near to the epoch of Asoka is that Asoka knew the doctrine of Kshatriya and to pray.

Very few things have been known after the time of Asoka, and no tradition had yet been made. His doctrine the people transmitted the doctrine with great respect, and it was common when the same person.

The first disciples of Asoka in the Buddhist religion told us observed, with earnestness all the precepts, of the doctrine, they were very respected and had a great influence.

But with everyone of his they were less and gave themselves a false story suggested the marks marked by the Asoka (Chakravartin), but not more the sincere





He exposed his ideas under this beautiful form, not only by the love for art, for its beauty, but chiefly with the earnest desire to see them transmitted without alteration to the posterity, because under the form of poetry only, people could learn by heart his precepts and to let them know to others without changment.

Buddha exposed also his principles in prose. So ran, Buddha and his disciples wrote on the leaves of a tree, specially prepared for this writing with the point of steel to engrave the writing. This writing could thus be preserved during the numerous years. It required very great care and effort on a prepared also long time and it is very probably that Buddha wrote rarely himself.

It was after his words that the disciples engraved his ideas, reading over again for his master and then they wrote.

The first and principal work composed by Buddha is the Patimokkha, where is exposed the doctrine of the religious duties, the rules of the moral and discipline.

It is the Patimokkha or as king Asoka call it Vinayamukha, in the inscription of Bairat ( See Chapter VI ) that the king Asoka at first recommended to the priests and the laiques to learn.

I did not give in this inscription of Bairat, which I have cited, the titles of the religious fragments, which King Asoka mentioned. It is now that I shall quote

them on. I also mention also the texts of the actual Buddhist canon which correspond to the inscriptions of King Asoka.

I have also this description of Bala, according the translation of Sonnet, which at the beginning and the end is taken from the translation of other scholars. It is to say that the printed and signed is in some, enough revised, with a few little differences of style.

As to the inscriptions of the Buddhist fragments, they differ very much.

The first text which Asoka mentions is the Vinaya-samukkhā which many scholars have recognized for the Patimokkha. The Vinaya-samukkhā signifies without doubt the order or the prescriptions of Vinaya, or more clearly the act of Vinaya, which includes the capital subject for the moral and discipline of the Buddhist, the text of Vinaya is the Patimokkha.

All the discourses which includes the Patimokkha are also exposed in the Samanna-Sutta Sutta which is also in the Appendix.

This Sutta is very interesting. It is the encounter of Buddha already very aged, with the King Agatassita (murder of his father Bindusara). Agatassita hears the preaching of Buddha confesses his crime, repents etc.

The second bullition of Asoka is named

Mucattas or supernatural powers of Aryans. It is not necessary to understand here miracles, but the power to

not hate the sin by the force of voluntary will to not do  
 thing the Nirvana (See paragraph 21 of the second  
 chapter of Angaranibhaya, which starts on 4,224Bx)

The first location of the King Asoka

Angaranibhaya mentions the first time the power of  
 future King Odenberg mentioned to Angaranibhaya  
 it was from Angara's daughter. The story goes that  
 his eldest son had seen how the Buddha who had a pro-  
 phetic vision of a solitary life was always he ready to  
 meet the king who was a great king. He had his  
 existence, perhaps, always imagined as a great king,  
 collection of riches to be a development of a great king.  
 To obtain the aim of his religious efforts. This is what  
 the King Asoka had for his future other than a  
 position in general the religious fragments in the  
 subject of the universe, which are happy and the end of  
 end to the existence, and which end to the end of the  
 people that they must follow the way of Truth, to not  
 hate to perfect themselves and to avoid the delusive  
 desires.

There are four main lines the Bhagavad Gita which  
 it is impossible to avoid, or to put out by force, these  
 claims are the age, the nature, the interference  
 of the world, they show us that it is useless to continue  
 ourselves or our religion to struggle for the attainment  
 of the richness, or of the power because we can  
 never know, what can happen even to tomorrow and to us  
 on end to all calculations.



# DHAMMAPADA.

## Chapter II. Appamādhavagga).

### On Earnestness.

21. Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

22. Those who are advanced in earnestness, having understood this clearly doight in earnestness, and rejoice in the knowledge of the Ariyas.

23. These wise people, meditative, steady, always possessed of strong powers, attain to Nirvana, the highest happiness.

24. If an earnest person has roused himself if he is not forgetful, if his words are pure, if he acts with consideration, if he restrains himself, and according to law—then his glory will increase.

25. By rousing himself by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.

26. Fools follow after vanity, men of evil wisdom. The wise man keeps earnestness as his best jewel.

27 Follow not after vanity, nor after the enjoyment of any man's art. He who is content and meditative, obtains simple joy.

28. When the learned man drives away vanity by earnestness, he, like when, climbing the towering heights of wisdom, looks down upon the fools, hence he looks upon the foolish crowd as one that is small on a mountain looks down upon them that stand upon the plain.

29. Farthest among be thoughtless, awake among the sleepers, the wise man advances like a deer, leaving behind the pack.

30. By earnestness in Mithyavān (action) rise to the worship of the gods. People praise earnestness, thoughtlessness is always blamed.

31. A Bhikṣu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness cannot fall asleep about the fire burning at his feet (mind) or tongue.

32. A Bhikṣu (mendicant) who delights in reflection, who looks with fear on thoughtlessness cannot fall away (from his perfect state) he is slow upon Nirvāṇa.

These remarkable stanzas were transmitted to the King Asoka at the time of his conversion by Monk Nigraṇṇa (according to Mahāvastu—a historical chronicle of the 6th or 7th century) and they also form the 11th chapter of the Dharmapala, one of the most ancient Buddhist books, the first verse of which is as follows.

"He who speaks or acts with an evil thought, sorrow follows him, as the wheel follows the foot of a harnessed beast."

"He who speaks or acts with a pure thought, joy follows him, as his shadow which never abandons him."

(Dhammapadam. 1. 2).

## Uragavagga.

### Munisutta.

Definition of a Muni.

1 From acquaintance arises fear, from acquaintance arises dullness—the homeless state, freedom from acquaintance—this is indeed the view of a Muni.

2 Whoever, after coming down into this world again, does not let it again take root and does not give way to it, while springing up towards him the scintillatingly wandering, they call a Muni, such a great Isi (Muni) has seen the state of peace.

3. Having considered the causes of sin and killed the seed, let him not give way to desire for it—such a Muni, who sees the end of birth and destruction (i.e. Nibbana) after leaving reasoning behind, does not enter the number of living beings.

4. He who has penetrated all the resting places of the mind, and does not wish for any of them—such a Muni moves free from covetousness, and free from

greatest loss, now put her up, and no place, for he has reached the other shore.

4. The man who has overcome every thing, who knows everything, who is possessed of a good understanding, undeluded in all things (Dhamma) abandoning everything, liberated in the destruction of desire (i. e. Nibbana), him the wise style a Muni.

5. The man who has the strength of understanding, is endowed with virtue and (holy) works, is composed, delights in meditation is thoughtful free from delusion, free from harshness (akkhala), and free from passion, him the wise style a Muni.

6. The Muni thus wanders solitarily, he zealous that is not shaken by blame and praise, like a lion not trembling at noise, like the wind not caught in a net, like a lotus not moved by water, leading others, not led by others, him the wise style a Muni.

### **"Rahulasutta."**

Buddha recommends the life of a recluse to Rahula and admonishes him to turn his mind away from the world and to be moderate.

1. Bhagavat said: Dost thou not despise the wise man, from living with him constantly? Is he who holds up a torch to mankind honoured by thee?

2. Rahula: I do not despise the wise man, from living with him constantly, he who holds up a torch to mankind is always honoured by me.



3. Bhagavat Having abandoned, the objects of the five senses, the beautiful, the charming and gone on, from the house with such, do thou put an end to pain.

4. Cultivate (the Society of) virtuous friends in a distant dwelling-place, secluded and quiet, be moderate in food.

5. Robes, alms (in bowl), requisites (for the sick), a dwelling-place do not thirst after these (things) that thou mayest not go back to the world again.

6. Be sublimed according to the precepts, and as to the five senses, let it arrive as regards thy body and be free from desire.

7. Avoid signs, what is pleasant and is accompanied with passion, and thy mind audis, make and well composed to what is not pleasant.

8. Overish what is signless, leave the incursions for pride then by destroying pride thou shalt wander calm. So Bhagavat repeatedly admonished the venerable Rahula with these stanzas.

## 10 The conversion of Sariputta and Moggallana.

Translated from the Maha Vagga (+ 23).

Now at that time, Sanjaya, the wandering ascetic, was dwelling at Rajagaha in company with a large follow-

of our learning ascetics, two of whom are living in number in that time Śaṅkṣita and Maṅgalānā were among the religious of under Saṅkṣita, the wandering ascetic. And they had made this compact: "That one of us who shall first attain to the deathless is to tell it to the other."

Then the venerable Arāṇ, having put on his tunic in the morning and taken his bowl and his robes, entered Rajagṛha for alms, with a throng of men with him advancing and his retiring, with his looking and his gazing, with his bow up to his arm and his stretching out his arm, and having his eyes cast down, and perfect in his deportment. And Śaṅkṣita, the wandering ascetic, saw the venerable Arāṇ going the rounds of Rajagṛha for alms, winning the wishes of men with his advancing and his retiring, with his looking and his gazing, with his bowing to his arm and his stretching out his arm, and having his eyes cast down, and perfect in his deportment. And when he had seen him, it occurred to him as follows:—

"This must be a priest who is either a saint already or has entered the path which conduces to salubrité. What if now I draw near to this priest, and ask him, 'To follow whom, Brother? and can retire from the work? Who is your teacher, and whose doctrine do you approve?'"

Then it occurred to Śaṅkṣita, the wandering ascetic, as follows:—

"I shall go to the city to ask the priest questions while he is outside the city, and going the rounds for alms. What if now I follow in the wake of this priest in the manner approved of for those who have requests to prefer?"

Then the venerable Assaji after he had gone the rounds of Rajagaha and obtained alms, issued from the city, and Sariputta, the wandering ascetic, drew near to where the venerable Assaji was and having uttered near, he exchanged greetings with the venerable Assaji, and having passed with him the greetings of 'friendship' and civility, he stood respectfully in one side. Sariputta, the wandering ascetic, spoke to the venerable Assaji as follows:—

"Placid Brother your face is serene, clear and bright as the colour of your skin. To follow whom, Brother, did you retire from the world? Who is your teacher and whose doctrine do you approve?"

"Brother, there is a great Sakya monk, one who has retired from the world, one of the Sakya clan. To follow this Blessed One have I retired from the World, and this Blessed One is my teacher, and the doctrine of this Blessed One I approve."

"But what, venerable sir, is your teacher's doctrine? and what does he proclaim?"

"Brother I am a novice and a new-comer, and the one is but short since I retired from the world to for his doctrine and discipline. I am not able to expound

to you the doctrine at any great length, but I can tell you the substance of it a little." Then Sariputta, the wandering ascetic, spoke to the venerable Assaji, as follows:—

"So be it brother. Whether little or much, tell it to me. Tell me only the substance, it is the substance I want. Why should you make a long answer of it?" Then the venerable Assaji recited to Sariputta, the wandering ascetic, the following exposition of the doctrine:—

"The karmata have the causes told."  
Of all things springing from a cause,  
And also how things cease, why—

"This is that the mighty know profound.

This stanza is regarded as the doctrine of Buddhism in a concrete form and it is engraved in numerous monuments.

On hearing this exposition of the doctrine, there arose in the mind of Sariputta, the wandering ascetic, a clear and distinct perception of the doctrine, that whatever is subject to organisation is subject also to cessation. It is to say we understand that Buddhism denied the transmigration of souls, (see page 118) *Samudaya* to his disciples and they were his last words.

"Momentary understand now well that the portions and the power of the mind can be dissolved but the truth persists for ever and ever;" Sariputta answered the great

the objects which depend on one another result from ignorance and how they end, it is to say how the sorrow of the world can be abolished.

"If this is the doctrine," said he, "then indeed, have you reached the sorrowless state lost sight of and neglected for many myriads of world-cycles."

Then Sariputta, the wandering ascetic, drew near to where Moggallana, the wandering ascetic, was. And Moggallana, the wandering ascetic, saw Sariputta, the wandering ascetic, approaching from afar and when he had seen him, he spoke to Sariputta, the wandering ascetic, as follows —

"Placid, Brother, your face is serene, clear and bright is the colour of your skin. Brother, have you attained to the deathless?"

"Yea, Brother, I have attained to the deathless."

"But how, Brother, did you attain to the deathless?"

Then Sariputta told Moggallana, his encounter with monk Assaji, and the pure and spotless vision of the Truth also itself before the eyes of Moggallana.

### **Samanna-phala Sutta.**

"The Fruits of the Life of a Recluse."

Thus have I heard. The Blessed One was once dwelling at Rajagaha in the Mango Grove of Jivaka the physician with a great company of the brethren, with

twelve hundred and fifty of the brethren. Now at that time, the King of Magadha Agnastha, the son of the Videha princess, on the fifteenth day sent on the fifteenth, on Kumbh (white water-fest), the full-moon day of the fourth month, at night, when the moon was full, was seated on the upper terrace-roof of his palace surrounded by his ministers, and the King, on that sacred day, gave utterance to a hymn of joy as follows—

How pleasant, friends, is the moonlight night,  
How beautiful, friends, is the moonlight night.  
How lovely, friends, is the moonlight night,  
How soothing, friends, is the moonlight night.  
How grand a sight, friends, is the moonlight night.

Who is the recluse or Brahman, whom we may call upon to-night, who, when we call upon him, will be able to satisfy our hearts?

When he had thus spoken, a certain minister said to the King 'There is, Sire, Purusa Kavyana, the head of an order, of a following, the teacher of a school, well-known and of repute as a sophist, revered by the people, a man of experience, who has long been a recluse, old and well-stricken in years. Let your Majesty pay a visit to him. It may well be that, on calling upon him, your heart, Sire, shall find peace. But when he had thus spoken Agnastha, the King, kept silent.

Then other five ministers spoke in the same terms of Makkha, of Agita, of Pakudha Kakkeyana, of

Sangaya, of the Belattin clan, and of Nigandhi of the Nata clan. And all to ear Agatasattu, the King, kept silence.

Now at that time Givaka, the physician, was seated, in silence, not far from Agatasattu, the King. And the King said to him: But you, friend Givaka, why do you say nothing?

The Blessed One, Sire, the Arahant, the All-Awakened, One is now lodging in our Mango Grove, with a great company of the brethren, with twelve hundred and fifty brethren. And this is the good report that has been told abroad as to Ananda, the Blessed One: "An Arahant, fully awakened is the Exalted One, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, the teacher of gods and men, a Blessed Buddha." Let your Majesty pay a visit to him. It may well be that, on coming upon him, your heart, Sire, shall find peace.

"Then, friend Givaka, have the riding elephants made ready."

"Very good, Sire, said Givaka, the physician, in assent to the words of the King. And he had five hundred she-elephants made ready, and the state elephant. The king was wont to ride, and had word brought to the king: "The elephants, Sire, are caparisoned. Do now what seemeth to you meet. Then the king had five

hundred of his women mounted on the rhinoceroses, one on each, and himself mounted the state elephant, and he went forth, the attendants bearing torches in royal pomp, from Baggalu to Givaka, the physician's Mango Grove."

"And the king when close upon the Mango Grove was seized with a sudden fear and consternation, and the hairs on his body stood erect. And anxious and excited he said to Givaka, You are playing me no tricks, Givaka? You are not deceiving me? You are not betraying me to my foes? How can it be that there should be no sound at all, not a sneezing, nor a cough, in so large an assembly of the brethren, among twelve hundred and fifty of the brethren?"

"Fear not, O King. I play no trick, neither deceive you, nor would I betray you to the foe. Go on, O King, go straight on. There in the pavilion all the women are burning."

Then the king went on his elephant as far as the path was passable for elephants, and then on foot to the door of the pavilion, and then into Givaka.

"But where, Givaka, is the Blessed One?"

"That is he, O King, sitting against the middle pillar and facing the east, with the brethren around him."

Then the King went up, and stood respectfully on one side. And as he stood there and looked on the



unobtrusively, seated in perfect silence, calm as a clear lake, he broke out: "Would that my son, Udayi Bhadda might have such counsel as this assembly of the brethren now has."

"Is your thing a, then, go where are guides them? I love the way and wish that on, Udayi Bhadda, might enjoy such counsel as this assembly has."

"Then the King bowed the Blessed One, and stretching out his joined hands, saluted to the order both his son-in-law, and son of the Blessed One. I would like, please the Blessed One on a certain matter, if he give me opportunity to set forth the position."

"Ask, O King whatsoever you desire."

"There are here, a number of ordinary crafts — millions, thousands, hundreds, millions, thousands, hundreds, camp merchants, and followers, high military officers of royal arts, military sciences, men brave as elephants, chariot men, horsemen, warriors in buckskin horse-own slaves, cooks, purifiers, bath attendants, confectioners, garland-makers, washermen, weavers, cloak-makers, potters, artists, musicians, accountants, and whatsoever others of like kind there may be. All these enjoy in this very world the visible fruits of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They keep up gifts, the object of which is gain on high, to recluses and Brahmins-gifts that lead to rebirth in heaven, that

reached to happiness, and were blown as their result. Can you, Sir, declare to me any such immediate fruit visible in this very world of his? Is it of a realm?'

'Do you admit to me, O King, that you have put the same question to other rulers and to Brahmins? I do, Lord.' 'Then tell us how they answered it, if you do not mind.'

'I have no objection where the blessed One, or others like him, are.'

'Then speak, O King.'

Once I went to Purnu Karsaji. And after exchanging with him the great words and compliments of friendship and courtesy, I seated myself beside him, and put to him the same question as I have now put, Lord, to you.

Then Purnu Karsaji said to me: 'To him who beats, O King, or causes another to beat. To him who takes away or causes another to withhold, to him who punishes or causes another to punish, to him who causes grief or torment, to him who troubles or causes others to tremble, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits adultery or robbery, or highway robbery or adultery, or who speaks lies, to him thus acting there is no good.'

If with a dagger with an edge sharp as a razor he should make all living creatures on the earth one heap, one mass of flesh, there would be no guilt thence result

ing, no increase of guilt would ensue. Were he to go along the south bank of the Ganges striking and slaying, murdering and having men murdered, oppressing and having men oppressed, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the north bank of the Ganges giving arms and ordering gifts to be given, offering sacrifices or causing them to be offered, there would be no merit thence resulting, no increase of merit.

In general, a self-inquiry, in contravention of the maxim, in speaking truth there is neither truth, nor increase of merit. Thus, Lord Anurama Kumbha when asked what was the hindrance to welfare in the life of a recluse, expounded his theory of non-action. Just, Lord, as if a man when asked, what a mango was, should explain what a brackish fruit is, just so, Anurama Kumbha, when asked what was the fault in the present state being of the life of a recluse, expounded his theory of non-action. Then, Lord, it occurred to me. How should, such a one as I think of giving dissatisfaction to a recluse or Brahman to my realm? So I neither upbanded nor blamed what he said, and though dissatisfied, I gave utterance to no expression of dissatisfaction, and neither accepting nor rejecting his answer of his, I arose from my seat, and departed thence.

In the same manner I went to five other teachers, and receiving to this same question put an answer not to the point, I behaved in each case as just set forth.

Now, wish to visit him, is King. Suppose, among the people of your household there was a slave who longed for you, risen up in the morning before you do and retired earlier to rest, who is known to carry out your commands, anxious to make him self agreeable in what he does and obeys, a man who watches you ever look. No more he should be a man, as a wife and wife, his taste of magnificent deeds, this result of merit. Here is this King of Magadha, Agastya, the son of the Vindhya prince, he is a man and woman. But the King sees in the future joyment and possession of the great structure of science, a very great, rich and here an old slave working for him, rising before him and retiring earlier to rest, knew to carry out his pleasure, anxious to make himself agreeable in deed and word, watching his very looks. Would that I were like him, that I might earn merit. Why should not I have my hair and beard shaved off and don the yellow robe, and going forth from the household state renounce the world? And all those after at me he should do so. And having been admitted into an Order, should dwell restrained in action word and thought content with mere food and shelter, delighting in solitude, and suppose your people should tell you of this, saying

"If it please your majesty do you know that such a one, formerly your slave, who worked for you and so on, has now donned the yellow robe, and has been admitted into an Order, and dwells restrained content with mere food and shelter delighting in solitude?" would you then

say: "Let the man come back—let him become a slave again, and work for me!"

"Nay, Lord, rather should we greet him with reverence, and rise up from our seat out of reverence towards him, and press him to be seated, and we should have robes and a bowl, and a lodging place, and we should for the sick, all the requisites of a recluse made ready, and beg him to accept of them—and we should order watch and ward and guard to be kept for him according to the law."

"But what do you think O King. That being so, is there, or is there not, some fruit visible in this world, of the life of a recluse?"

"Certainly, Lord, that is so."

"Thus then, O King, is the first kind of the fruit visible in this world, which I maintain to arise from the life of a recluse."

"Can you, Lord, show me any other fruit visible in this world, of the life of a recluse, a fruit higher and sweeter than these?"

"I can, O King. Give ear therefore, O King, and give good heed, and I will speak."

"Suppose, O King, there appears in the world one who has won the truth, an Arhat, fully awakened, one, abounding in wisdom and goodness, happy, who knows all worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a

Buddha. He, by himself, thoroughly knows and sees, as it were face to face this universe, including the worlds above of the gods, the Brahmanas, and the Maras, and the world below with its vedicisms and Brahmanas, its princes and peoples, and having known it, he makes his knowledge known to others. The path, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim both in the spirit and in the letter, the higher life doth he make known, in all its fulness and in all its purity."

A householder or one of his children or a man of inferior birth in any class listens to that truth, and on hearing it he has faith in the Tathagata (the one who has found the truth), and when he is possessed of that faith, he considers thus within himself:

"Full of hindrances is house-hold life, a path for the lust of passion. Free as the air is the life of him who has renounced all worldly things. How difficult is it for the man who dwells at home to live the higher life in all its fulness, in all its purity in all its bright perfection. Let me then cut off my hair and beard, let me clothe myself in the orange-coloured robes, and let me go forth from the household life into the homeless state."

Then, before long, forsaking his portion of wealth, be it great or small, forsaking his circle of relatives, be they many or be they few, he shaves off his hair and beard, he clothes himself in the orange-coloured robes, and he goes forth from the household life into the homeless state.

"When he has thus become a recluse he lives self-restrained, by that restraint that should be binding on a recluse. Uprightness is his delight and he sees longer in the east of those things he should avoid. He adopts and trades himself in to precepts. He encompasses himself with good deeds in act and word. Pure are his means of livelihood, good is his conduct, guarded the door of his senses, M-rufu and self-possessed, he is altogether happy.

And how, O King, is his conduct good? In this, O King, but the Bhikshu, putting away the killing of living things, holds aloof from the destruction of life. The dagger and the sword he has laid aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life.

When the Bhikshu putting away his killing of living things, holds aloof from the destruction of life, the dagger and the sword he has laid aside, and ashamed of roughness and full of mercy, he dwells compassionate and kind to all creatures. This same is counted as a virtue in him.

Having renounced the taking away of that which does not belong to him, he dislikes all robbery receiving as the gift of what is given him, desiring only that is given him, he lives with a heart thus purified. When the Bhikshu has this merit his same is counted as a virtue in him. Having renounced incontinency he is chaste, he has an aversion towards the rough law of the union of sex, this same is counted as a virtue in him.

Having renounced to tell lies, he has an aversion for every wrong word he tells though he restrains himself to truth, he is surely worthy of commendation in aversion of falsehood, in his relation with men this virtue is counted as a virtue in him. Having renounced of slanderous language he has an aversion for evil-speaking. He shall not repeat what he has heard her to raise scandal there, he reconciles those who are divided, he does not separate those who are united, he does he concludes his likes. He is passionately fond of it he knows a language able to produce it, his sense is convinced that it is true in him. Having renounced all evil language he dislikes such a language. Every soft language agreeable to his ears, touching he heart pains, even by our various emotions for many people. His language he uses, this sense is convinced as a virtue in him.

Having renounced all frivolous talk, he speaks such talk

Speaks it in the plain sensible manner according to the law according to discretion, he holds a language full of sense, a language which according to the occasion, is reduced in figurative manner, which has a suitable measure and an object.

This sense is counted as a virtue in him. He has an aversion as desire every thing that belongs to the correction of souls or good of creatures. He takes only himself, he refrains from eating at night, he does not like to eat out of season. He does not like to see dances, or hear songs, concerts, dramatic representations.



He has an aversion for such acts, which consist in adorning one's self, in decorating one's self by garlands, perfumes, ornaments. He does not like either high bed or a big bed. He has an aversion to receive gold, or silver, the words which are not yet ripe, women or young girl, or slave of either sex, the goat, the ram, the cock, the pore, the stephan, the bull, the horse, the mare.

He dislikes to accomplish inferior commissions, to be entrusted with messages. He dislikes the trade. He has an aversion to defend the weight and measures of capacity and length. He has disgust for practicing crooked ways, fraud, cunning and blamable actions.

He does not like to cut, to hurt, to wound, to scratch, to commit acts of violence. This same is counted as a virtue in him.

As one sees the respectable Sanyasis or Brahmins who, after eating when suitable foods are destroying some things that belong to the collection of merit or to those of beings as we assume the germ of the seed of the good, the germ of the truth the germ of the offering, the germ of the merit, the germ of the good, while forming the little kind of good, he on the contrary as an ascetic in fact by neglecting that belongs to the collection of merits or those of beings, this same is counted as a virtue in him.

As one sees the respectable Sanyasis or Brahmins who, after having taken suitable foods, apply themselves to enjoy the present things as for example foods, drink, clothes, etc. he is counted as a virtue in him on the contrary he is an ascetic for such things. This same is counted as a virtue in him.

As one sees the respectable Sanyasis or Brahmins who, after having taken suitable foods, apply themselves to go to some place as for example, dance, songs, concerts, dramatical representations, the theatre, the music played with hands, the whist, he takes the virtue as the Sanyasis who are making the curse of kill the player with the

the first of these is the fact that the system is not self-sufficient. It is dependent on the external world for its raw materials and for the energy which it requires to operate. The second is that the system is not self-organizing. It is dependent on the external world for the information which it requires to operate.

The third is that the system is not self-replicating. It is dependent on the external world for the components which it requires to operate. The fourth is that the system is not self-maintaining. It is dependent on the external world for the energy which it requires to operate. The fifth is that the system is not self-destroying. It is dependent on the external world for the energy which it requires to operate. The sixth is that the system is not self-repairing. It is dependent on the external world for the components which it requires to operate. The seventh is that the system is not self-organizing. It is dependent on the external world for the information which it requires to operate. The eighth is that the system is not self-replicating. It is dependent on the external world for the components which it requires to operate. The ninth is that the system is not self-maintaining. It is dependent on the external world for the energy which it requires to operate. The tenth is that the system is not self-destroying. It is dependent on the external world for the energy which it requires to operate.

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This, O King, is the destruction of the Deadly Floods.

With his heart thus serene, he directs and binds down his mind to the knowledge of the destruction of the Deadly Floods? He knows as it really is "This is pain." "This is the origin of pain." He knows as it really is "This is the cessation of pain." He knows as it really is "This is the path that leads to the cessation of pain." He knows as they really are "These are the Deadly Floods." He knows as it really is "This is the origin of the Deadly Floods." He knows as it really is "This is the path that leads to the cessation of the Deadly Floods." To him, thus knowing, thus seeing, the heart is not free from the deadly taint of lust, is not free from the deadly taint of becoming, is not free from the deadly taint of ignorance.

In him, thus set free, there arises the knowledge of his emancipation, and he knows "Rebirth has been destroyed. The higher life has been fulfilled. What has so long done has been accomplished. After this present is there to be no beyond."

And O King, as if in a mountain fastness there were a pool of water, clear, transparent and serene, and a man standing on the bank, and with eyes to see, should perceive the oysters and the shells, the graves and the pebbles and the shells of fish, as they move about or lie within it he would know "The pool is clear, transparent, and serene, and there within it are the oysters

and the shells, and the mud and gravel and the schools of fish are moving about on your tail."

This, O King, is an image and fruit of the life of a recluse, visible in this world, and higher and sweeter than the last. And here is no fruit of the life of a recluse visible in this world, that is higher and sweeter than this.

And when he had thus spoken Agulmittin, the King, said to the Blessed One: Most excellent, Lord! most excellent! Just as if a man were to be set up, that which has been thrown down, or to receive that which is hidden, or were to point out the right road to him, who has gone astray, or were to bring a lamp into darkness, so that those who have eyes could see external forms—just even so, Lord, has the truth come unto me, known to me, in many a figure, by the Blessed One. And now I betake myself, Lord, to the Buddha, me, as my refuge, to the Truth, and to the Order. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in him. Sin has overcome me, Lord, weak am I, foolish and wrong that I am, in that, for the sake of sovereignty I put to death my father, that righteous man, that righteous king. May the Blessed One accept of me, Lord, that he so acknowledge it as a sin, to the end that in future I may restrain myself.

Verily, O King, it was sin that overcame you in acting thus. But inasmuch as you look upon it as sin, and

confess it according to what is right we accept your confession as to that. For this, O King, is essential to the discipline of the noble ones, at whose ever looks upon his fault as a fault and rightfully confesses, shall attain to self restraint in future.

When he had thus spoken Agatasatta the King said to the Blessed One. Now, sire, as we wish to go. We are busy and there is much to do.

'Do, O King, whatever seemed best to thee.' Then Agatasatta the King, pleased and delighted with the words of the Blessed One, bowed down his head and bowed to the Blessed One, and turned round him three times with the right side presented in sign of respect departed thence.

Now the Blessed One, not long after, came to the King's palace and seated himself on a seat and said:

This King, however, was deeply affected, he was touched in heart. When, nevertheless, he saw his King who was his father, but a righteous man and righteous King to death, came now to this place and the clear and spotless eye for his death have arisen in him.

Thus spoke the Blessed One. The brethren were pleased and delighted of his words.

## The Aryan Trend of the Epoch of Sakya-Muni.

I shall add to this work a study on the trend of the epoch of Sakya-Muni, beforehand I shall quote a description of a town of the Mahabharata period from the Ramayana.

"There is a big country, which has a fertile soil and is rich in all kinds of grains and flock of animals situated on the bank of the river Sarayow and called Kosala.

There was a town famous in the whole universe and founded formerly by Manu, the chief of the human race. It was called Adyodhya.

Happy and beautiful town, it was pierced by large roads, among which the royal road was shining, the sprinkling of water cleared the dust. The numerous merchants frequented its markets and the numerous precious stones adorned its shops. It was impregnable and the big buildings covered its soil, decorated by small parks and private gardens, its arsenal was full of various weapons and the ornamented arcs crowned its doors, where archers watched continually.

In shade of the flying flags on the sculptured arcs of its doors, adorned by all the advantages, which the multitude of various arts and frames procured to it, full of carts, horses and elephants, well supplied with all

kinds of arms, club crowbar and war's machines it was mounting. Adorned with brilliant fountains, with public gardens, with halls for the assemblies and great buildings perfectly decorated, seemed also to the numerous acars to all the gods that it was like a station for their animated cars."

I quoted a passage of the Aryan's description of a town of the brahmanic epoch, when the Aryans possessed arch culture. He described pillars, the walls of dwellings, the sculptured and ornamented arcades.

One sees also the same arcs in the ancient bas-reliefs of Bharhut and in the monasteries and, brahmanic temples, excavated in rocks (within 200 years before our era, in Ajanta, Karli, Bhaja, near Karli.)

So the Aryans discovered the arcs of various forms in their arch culture. For a km. wide also the arcs went to them that they saw the grooves whose entrance had generally the semi-circular form, the arcs are generally not united, but sinuous and of course of an irregular form.

The sentiment of symmetry, which is as born in us a sense of the regularity of our own body coupled to accomplish the symmetrical construction of arc.

The arc became adorned by projections but both sides were equal.

At the XII century the Arcs of Spain imitated also the nature, introducing on floors, arcs and capitals



and contains the statement "hereafter there are many  
abstruse grooves," &c.

The ones which have appeared in my picture  
are like those of the oval in Naville—Moorish-eros,  
because the Arabs took their characters of arch-architecture  
from Assyria, and I can say, and you can see in plain til-  
low these words in the very old and magnificent excavated  
in the rocks, 20 years before our era in Assyria, Kurl,  
Rhaja, near Kurl—these words are the prototype of  
those of Naville and Assyria.

The Arabs long before abstruse men were in  
regular commercial relations with the Europeans carried  
on commerce with them, the Arabs were the guides +  
merchants, who brought the merchants from through Egypt  
or Persia or Tartaria. When the ancient world was  
conquered by Arabs—successors of Mahomet, they  
introduced a new religion, a new system and person  
the Arabs were used as they were, they were the  
apologists.

The Arab writers of the 10th century, in  
Cairo had the same system, in their literature the  
Arabs were also in the 10th century of Assyria.

This literary work such as the Arabian and one might  
include many studies of the Arabic origin.

In the column they put on the trunk of the tree  
which becomes higher to the top. They put it on  
the pedestal and wrapped the base with the lotus flower.

Inevitably the column was ended by a capital which served for the use of furniture and was in form of a half opened flower.—If we shall examine the Indian ancient manuscripts we shall see the characteristic forms of Indian sculpture and arts. These manuscripts are copies of older and newer ones. The Indian people loved to preserve the religious books, which were transmitted from father to son, as we see the monuments, representing the divinities and the religious objects, the latter were made before in wood and in stone, later on in iron and in steel etc. The Buddhist books tell us that the images of Buddha were decorated by precious stones and that his wheels were studded with mother of pearl and decorated with mosaics of precious stones, in *terracotta, metal, and stone*.

It is thus that in the history, I have represented the palace of Sukya Nana, and we may see the Aryans adorned how the walls of the palace with their kings. They found abundance shells of mother of pearl in their seas.

Searching the mother of pearl they gave a the plate form and thus decorated the walls. One can scratch the mother of pearl keeps always the same gradation of variable colours. It is a primitive and simple, though luxurious. Their eyes are attracted by the view of precious stones as they are lapis-lazuli, which shine by various and changing gradation of colours.

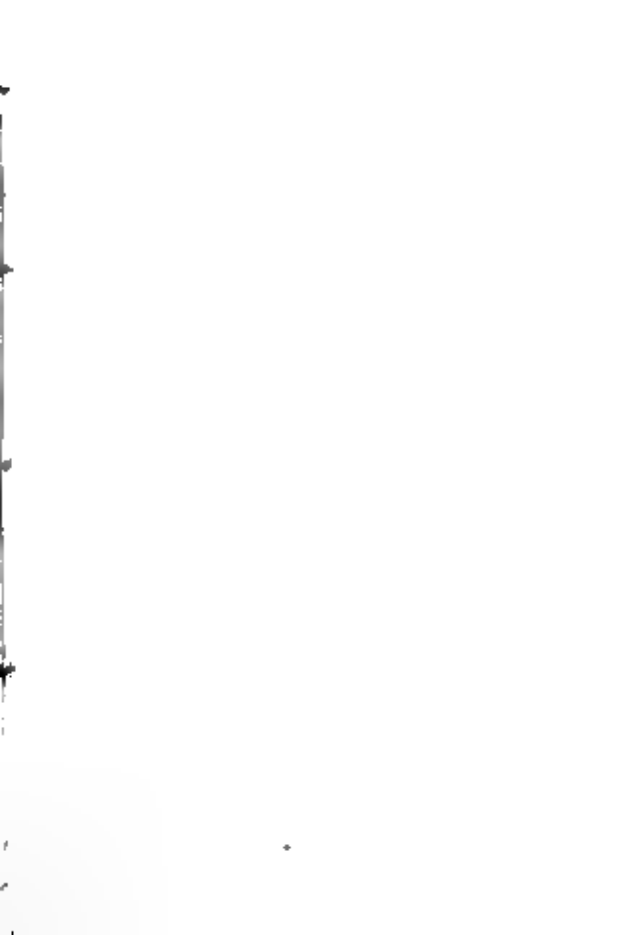
They gave them into the mint form and decorated  
the tin with a blue process

[illegible]

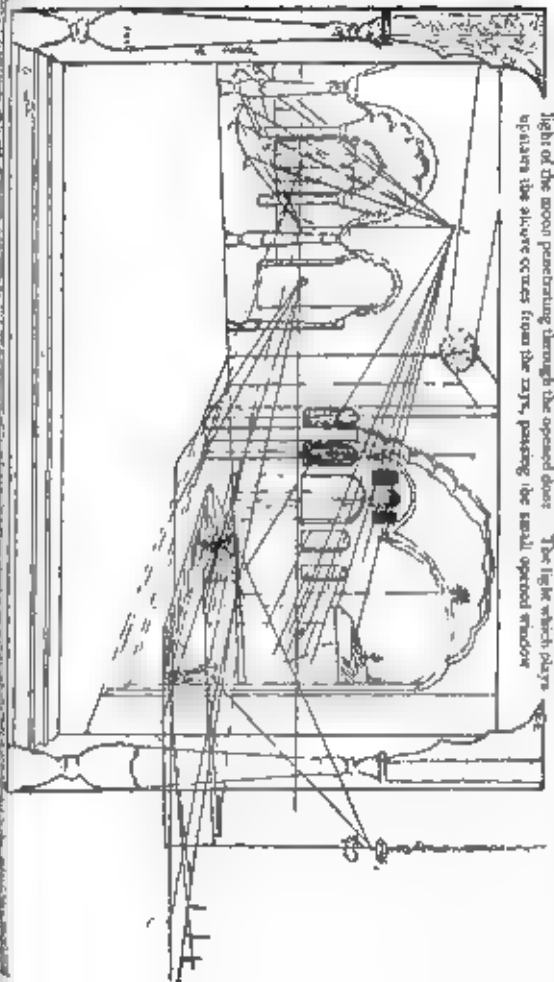
The moccasins were quite plain and were made from a big kind of thick yellow skin. I don't think you have ever put the long apron

The woman put the towel over the head and fastened it down. The Ayatollah sat on the carpet and, looking at the woman with a very short smile, remarked in a low voice:

I picture also he ceps in onyx, when rest on the golden swan, they are half transparent and therefore die right plumes here. The urova is represented, according the Aryan caste, with beautiful decoration of angles and from the side of the plow it rises inclining itself giving a beautiful shade.



indicating the moon by the point  $O$  and leading from it the perpendicular to the line of horizon I determine the point as the base. From the point  $O$ , I lead the straight lines passing the points which determine upwards the door leading from point  $A$  the straight lines on the surface of the base, through the points which are leading the door below, we shall receive the point of intersection of the straight which start from the point  $A$  and the point  $O$ . These points of intersection determine the drawing of light of the moon penetrating through the opened door. The light which plays upwards the above occurs from the rays, passing the small opened window.



## New Study on the Perspective.

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For this picture I have to make constructions of perspectives of the light coming by the rays of the moon penetrating through the window of the window of the place. It is a new study to me.

I made observations on a small window in a small room in the back of the house on which the Arabian palace of Amman stands. During the night of the moon came and went, I saw the moon's rays and lighted up above the house. I followed the progressive changes of the light. The moon rose slowly. My vision was arrested by and by the light and the rays which covered the hill and below on the opposite and magnificent gardens.—

I followed the shadows spread it at the foot of the trees and on the surface of the river Dard —

At my feet played the light comes by the rays of the moon penetrating through my window. The moon on the right, on the left a crown, window. In looking at the moon with eyes half opened, I saw at the rays parted directly from the same centre of radiation of the stars in all the directions like the flame of a candle or a lamp and my own eyes met one of these rays.

According to my view if they penetrated through the window on my left, they would give a light longer and more upright on the floor.

Serving myself with a lamp-oil-beaver. I determined the drawing of this light afterwards opening the windows, I noticed that the light of the moon coincided with my drawing. Then I began to fix the perspective of the space, and those of the lights of the moon and shadows.

During the moon light nights, I lighted in the rooms of the villa the lamp-oil-beaver and I studied the effects of two lights rose and blue and their harmonious combinations. I saw also through the windows and along the river Daaro the white houses and a church illuminated by the blue lights, further on the town of Granada asleep and at the horizon the eye detected the outlines of the mountains.

From this blue light my regard passed on the rose light of lamp-oil-beaver and I admired also the effects of these two lights on the ample piece of cloth white, silken, light and supple which wrapped me.

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## **A Buddhist Ruler of Ancient India.**

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On five hundred years ago the authentic history of India commenced from about 1200 A. D. when Muslim rule was established at Delhi. Within the last century the history of the pre-Mahomedan period has been built up from coins and inscriptions. James Prinsep was the first to decipher the edicts of Asoka the Maurya and found in them the names of

five contemporaneous Hellenistic rulers—Antiochus of Syria, Ptolemy II of Egypt, Antigonus of Macedon, Magas of Cyrene, and Alexander of Epirus. Thus it became possible to fix the date of the great Buddhist Emperor of ancient India about 250 B. C.

Another important stride was made when Dr Fleet established the initial date of the era used by the Imperial Gupta dynasty which ruled Northern India from A. D. 319. Now the great question remained how to link up these two periods of Indian history, that of the Maurya dynasty and that of the Guptas.

It was known that from about 150 B. C. Greek or rather Græco-Bactrian princes held sway in North Western India. Their coinage gradually degenerating from purely classical types to barbarous imitations, renders it possible approximately to establish the chronological order in which they succeeded each other. Not less conspicuous relics of their sovereignty are wonderful Græco-Buddhist sculptures found in the trans-Indus country, the ancient Gandhara.

In the first century B. C. these Indo-Bactrian princes were overthrown by foreign hordes—partly Parthian and partly Scythian. Out of the chaos of conflicting powers there arose a mighty dynasty of Scythian origin that of the Kushans, which held sovereign sway in Northern India for a considerable period. Inscriptions have preserved the names of



three Kushan princes, Kanishka, Huvishka, and Vasudeva, whose reigns must have covered nearly a century. These inscriptions are fully dated, but the era used by them is still to be determined. Whereas some scholars, like Dr. Fleet, maintain its identity with the Vikrama era, and consequently reckon its beginning from 57 B. C., others believe it to be the Salivahana era which commences from 78 A. D. This much seems highly probable that the era began from Kanishka's accession.

Kanishka is celebrated as next to Asoka, the greatest patron of Buddhism. His name has of late become more widely known in connection with the discovery of Buddha's relics at Peshawar. For it was he, who, according to the Chinese pilgrim, built the great pagoda in the ruins of which the relics were found. Indeed his effigy is engraved on the reverse of the coin exactly in the same attire and attitude as it is found on his coins.

Huvishka also favoured Buddhism. A Buddhist convent at Mathura (Muttia) which once occupied the site of the Kaoshauri, was founded by him and bore his name. Under his patronage the Buddhist school of sculpture, which flourished at Mathura, reached its zenith. The reign of Vasudeva, the last of the great Kushan kings, marks a decline in art. From the name it may be assumed that by this time the Indo-Scythian rulers had become thoroughly Hinduised.

The latest known inscription of Kanishka is dated in the year 30, the earliest of Huvishka in the year 33. Notwithstanding the notorious gap of several years, it has been generally assumed that Huvishka was the immediate successor of Kanishka. An inscription which quite recently has come to light at Mathura proves this view to be erroneous. It supplies the name of a new king of the name of Vashiska who evidently belonged to the Kushan dynasty and whose reign must have intervened between those of Kanishka and Huvishka. For the record is dated in the year 24.

The discovery of this important record is due to Pandit Radha Krishna who as Honorary Assistant Curator of the Mathura Museum, has enriched the collection in his charge with numerous sculptures and inscriptions. The record in question is engraved on a stone pillar more than 10 feet high, which the Pandit discovered in the village of Isapur or Hansi (any on the left bank of Jamna opposite the city of Mathura. The place was named after Mirza Jan Tarkhan, Governor of Mathura, in the first year of Shah Jehan's reign.

As appears from the inscription, the pillar was used the purpose of a sacrificial post and was set up by a Brahmin of the Bharadvaj Gotra named Bronala, the son of Rudra while performing a sacrifice of twelve days. Whereas nearly all the inscriptions hitherto

found at Mathura are either Buddhist or Jain, the present epigraph is of interest as being Brahmanical and composed in pure Sanskrit. It is one of the earliest epigraphical records in that language known to exist. For it should be remembered that the earliest Indian inscriptions other than those of Asoka are written in the local dialects known as Prakrit.

The recovered pillar has now been removed to the Mathura Museum through the care of Pandit Radha Krishna. All those who take an interest in epigraphical research have every reason to be grateful to the Pandit for thus preserving an important historical monument which but for his timely action might have been pounded to road balust or put to some other utilitarian purpose.—*Pioneer*

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# GLOSSARY OF NAMES AND TERMS.

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**Amrita**—Immortality. Is used as a synonym of Nirvana  
beautiful.

**Apsaras**—A class of demi-Gods.

**Asura**—A Titan.

**Arhat**—Arhat, A Saint.

**Ayushman**—A bold and resolute man.

**Bali** Strong name of a class of Asuras.

**Bhagawat**—The Blessed One.

**Bimba**—A fruit.

**Bodhihattwa**—He whose essence (nature) is becoming  
enlightenment (bold).

**Chandra**—The moon.

**Chakravartin**—A very powerful King.

**Danava**—A giant.

**Devu**—Any celestial being. Angel.

**Guronda**—A gigantic bird-eater at war with the Nagas.

**Jambu**—A fig-tree.

**Jambudwipa**—One of the Puranic divisions of the  
earth. **Puran**—Hindu Mythological. Sacred and  
poetical work.

**Jino**—Victorious, Conqueror.

**Kalavinka**—A sparrow.

**Kalpa**—A period of time.

**Kanjour**—A poet. This title signifies, the translation  
of the Sanscrit works on Buddhism.

**Karavakara**—A class of demi-Gods.

**Kinnara**

**Klesha**—Kilesa. error sins

**Mahawansa**—The Sinhalese traditions, chronicle.

**Naga**—Literal y serpent. The serpent being regarded as a superior being, the word denotes a special kind of spiritual beings a sage, a man, of spiritual insight, any superior personality

**Nanda**—Daughter of a chief of shepherds.

**Naranyana, Nairajana**—Name of a river

**Pretas**—Ghosts, evil spirits

**Pudhya**—The eight near asaterns.

**Rishi**—A prophet, an inspired poet, a hermit

**Sakra** Shakra. A cognomen of God Indra

**Sugata**—The happy one

**Sujato**—Of good or noble birth

**Surya**—The sun.

**Tala**—The fan-palm, panyra, a musical instrument—  
Cytha

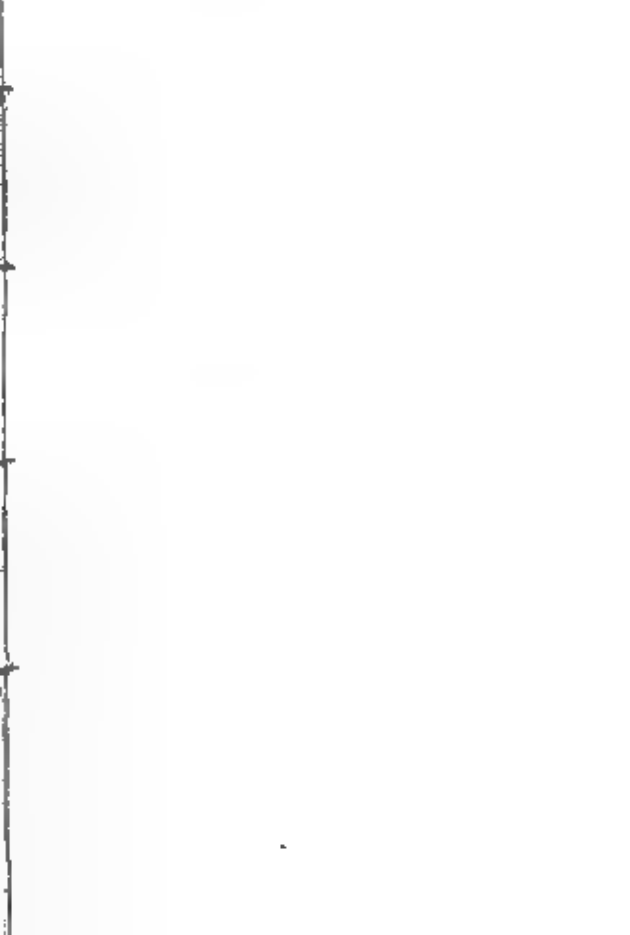
**Taxita**—Name of the Angels.

**Upadhi**—The elements of the world

**Uposatha**—The Hindu fast day, by special observance of the moral precepts

**Yakkha**—A goblin, a malignant spirit

**Yodjana**—A measure of distance equal to eight miles.





## CONCLUSION

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The great Kanishka stupa in which the Buddha's Relics were found stands on land belonging to a Mussulman. After the discovery of Buddha's Relics the owner desired to be compensated, because there was some kind of understanding between Dr Spooner and the owner that the latter will be compensated if any valuable discovery was made. The Government decided to remunerate the owner and he being dissatisfied did not allow Dr Spooner to continue the excavation on his land.

In my opinion the owner of the land must not object to the Archaeological Department, because all that will be found cannot belong to the owner of the land, nor to the Government, it belongs to History, Archaeology and Art. The work of the Archaeological Department will be glorious if it will have for its aim the preservation of the objects which are found and the restoration of the ancient monuments to give to Humanity the clear knowledge of History of a religious, its art, literature and science.

There are international rules to respect the testament of every person and it does not matter in what country the wish was expressed and ratified, every Government must recognise it.

So the Buddhist King Kanishka has erected a magnificent stupa, has deposited the Buddha's Relics and I think also some precious objects in score in gold, etc.,



in honour of Buddha. All that belong to King Kanishka to Buddha to History and must be preserved. I find, the Government must take care to restore as soon as possible the Kanishka stupa with the help of the Hindus, Buddhist, and various subscribers admirers of Buddha. When the work of the restoration is completed the Casket containing the Buddha's Relics must be conveyed with due veneration from Burma to the Kanishka stupa.

In the year 1794, in Samath in Buddha's time called Rishipatana near Benares, where Gotama Buddha delivered his first sermon, was found a marble casket with a few charred bones, the Relics of Buddha.

This casket was found in stupa by two workmen. They were digging for bricks and accidentally struck upon the treasure-chamber of the stupa, where they found a heavy stone box which they opened. See Asiatic Researches Vol V page 31. It seems that the finders took possession of most of the treasures, but the marble casket with Buddha's Relics and a few pearls, rubies, were delivered to Mr. Jonathan Duncan. The marble casket has disappeared but the stone-box, which was left in its original position, was re-discovered by the General Alexander Cunningham in 1835. He sent it to the Bengal Asiatic Society and it is now in the Indian Museum at Calcutta.

After the discovery of 1794 many excavations took place in Samath. The excavation of the last years brought to light the monuments, the statues—images of Buddha, the inscriptions of the Gupta, Morya and

**Kushan epoch.** A colossal statue of Buddha standing under gigantic umbrellas was erected at Sarnath during the reign of the King Kanishka. King Asoka has erected a column with capital surmounted by four lions very artistically executed and set back to back with a wheel between them—symbolising the law of the Buddha, which was first promulgated at Sarnath. Beneath the lions is a drum ornamented with four animals in relief, viz. a lion, an elephant, a bull, and a horse separated from each other by four wheels. There were found also very interesting bas-reliefs representing the scenes of Buddha's life.

I have visited many times Sarnath Buddha-Gaya, the famous place, where Gautama attained enlightenment, became a Buddha. I lived also two months in Kaspa, near Kusinagara, the place of Buddha's death. I was painting there and meditating as well as in Gaya and Sarnath. I desired to go to Nepal to visit Kapilavastu and Lumbini garden the birth place of Buddha but the British Resident to whom I was applying wrote me, that the Prime Minister being absent he was unable to grant this permission from the Durbar. When the Prime Minister returned to Nepal I wrote another time to Resident but he did not give me a reply.

I came to India with the letter of introduction from the Guimet Museum in Paris to the President of the Buddhist Society, Mahabodhi in Calcutta. The administration of the Guimet Museum recommended me to the Maha-Bodhi Society as an artist who was exhibiting her pictures in Paris and also in few other capitals.

of Europe and whose work was very much appreciated by the artists and amateurs and also as an author of a book on the historical life of Buddha which takes place among the famous works on Buddhism, in the library of the Museum Guimet, as well as in libraries of many European Academies of Sciences. The President of the Buddhist Society Mr. Narendra Nath Sen, editor of the Indian Mirror as soon as he saw me and heard my name exclaimed Oh, you are Miss Sophia Egoroff, I am very glad to see you, I read in papers about your arrival to India with your Buddhist picture, which you were exhibiting and I spoke during the Vaishnava Fair in Calcutta that the arrival of an Russian talented artist, who is painting on the Buddha a life, is a good preange of the Revival of Buddhism in India.

He wrote about me in his paper and he published in Indian Mirror a review on my book of the Professor Satis Chandra-Vidyabhusana, Principal of the Sanskrit College in Calcutta. 'Your work is like a monument for Indian Art and Science' said P. Satis Chandra and continued, I spoke of your work in various literary Societies of Calcutta.

Mr. Narendra spoke to me many times of Madame Blavatsky he said 'I knew in my life two Russian ladies, Madame Blavatsky and you. you remind me very much Madame Blavatsky. She was producing miracles, but you have also produced a miracle, it is a miracle that you came to India 'with such a picture of the Great Renunciation of the Prince Siddhartha. Many educated

Indians told me the same. Later on when I was in Kashmir the educated Mussulmans, Hindus and Sikhs told me after that Kashmir was converted to 'Islamism, there was no Buddhist Missionary in Kashmir', is a miraculous and mysterious coincidence that you came here with your picture which we love very much we admire your art, your talent and you are preaching Buddhism with an great enthusiasm turning our mind to Buddha and at the same time that you are in India among us the Buddha's Reincarnations were found.'

There are many occurrences very mysterious and miraculous in life.

While doing my work and travelling in India I was many times in great danger, but my intelligence and a unexpected help, the miracle saved me. I will publish afterward about my life my work and travel in India.

The inspiration that the artists receive is also mysterious and miraculous. My picture the great Renunciation of the Prince Siddhartha Sakya Muni is the result of inspiration, of great love to Buddha and of artistic knowledge. Mr. Madhurst who was a Christian Missionary and who recently was converted to Buddhism saw my picture, exhibited in Colombo under the patronage of the High Priest Sr. Sumangala and he published in Ceylon Observer and Ceylon Morning Leader proposing to Sinhalese Societies to organize a Committee to buy this picture and to help the author in her artistic work. As the subject of my picture is an Indian history I shall be glad if it remains in India, purchased by various

subscribers to the Museum of Colombo or Calcutta by Buddhists, Hindus and generally by admirers of Buddha Sakya Muni. If it will be purchased to Calcutta Museum it will take place near the picture of Rissan an artist Weraschaguin who devoted the best part of his life to paint on India. A great collection of his pictures are in Moskva in Tretyakoff Gallery.

The Doctrine of knowledge of Buddha is beautiful and I find that the walls of the Buddhist temples of Ceylon must be decorated in harmony with Buddha's doctrine, by artistic pictures on the life of Sakya Muni Buddha. Now we see on the walls of the Buddhist temples of Ceylon anti-artistic pictures, which show only the ignorance of their authors. The people see on the walls of the famous Migawwa temple of Kandy, where is deposited the Buddha's Tooth the anti-artistic pictures representing the tortures of hell. There is no hell in pure Buddhism this idea is an imitation of Christians.

These pictures must be replaced by the portraits of Buddha and scenes on his life under which the Buddhist Gathas must be written, verses of Dhammapada, Minorities see Appendix pages 8 and 10. The beating on Tom-toms, tambours and the cry of Buddhists in the temple, all this noise, which has a savage character must be replaced by solemn song of Buddhist Gathas accompanied by melodious play on musical instruments. All Buddhist temples must have a solemn character in full harmony with beautiful Buddha's doctrine.

I have opened in Kandy Art Academy of drawing, painting, sculpture and I published in papers that I can add the classes of song and music, but the Buddhist

Societies must move and help me for the arrangement of such classes to introduce the ancient music which is preserved in song in the Buddhist Temples.

I was very happy to meet in Colombo a real Buddhist the High Priest Sri Sumanga a member of British Academy of science who is full of knowledge and who has a wide knowledge a rather age of 84 years a beautiful memory and a full of energy he is at this working for the spread of Buddhism now he says he has worked much with my work he granted me all passage it is in his plan a long in Colombo that my previous work can be used and he is to send a letter on Buddhism.

I had a long talk with him on the subject of my work on Buddhism. He takes my treat and says the state of the Buddhism life he says he does not know but the Chinese Buddhist write that it was a custom in India in the Asoka times to burn a half year as a full one but he says it is a new idea in him, who is interested him very much.

Against my suggestion in the Bharat the option of King Asoka the High Priest agrees with all my opinions, and my explanation of the word Vyasa-samkhya he finds in Asoka mentions under this title not only the Pra-nikhya but all Vyasa words he recommends to the Buddhist to study.

SCIPH A. EGGROFF



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*"A book that is shut is but a block"*

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